



*A true and full copy of that which was most
imperfectly and surreptitiously printed before
under the name of Religio Medici.*

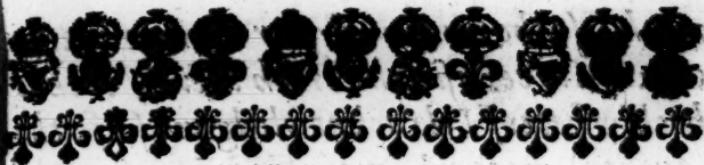
Printed for Andrew Crooke 1645.

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Norton fund

Browne, Sir Thomas



A Letter sent upon the Information of Animadversions to come forth, upon the imperfect and surreptitious Copy of *Religio Medici*; whilst this true one was going to the P R E S S E.

Honourable Sir,



Ive your servant who hath e-
ver honour'd you leave to take
notice of a book at present in
the Press, intituled (as I am in-
formed) *Animadversions up-*
on a Treatise lately printed under the name
of Religio Medici; hereof I am advertised,
you have descended to be the Author. Wor-
thy Sir, permit your Servant to affirm there
is contain'd therein nothing that can de-
serve the Reason of your contradictions,

much less the candor of your Animadverſions: and to certifie the truth thereof; that book(wherof I do acknowledg my ſelfe the Author) was pen'd many yeares past, and (what cannot escape your apprehenſion) with no intention for the Press, or the leaſt deſire to oblige the Faith of any man to its aſſer‐tions: but what hath more especially embol‐dened my Pen unto you at preſent is, that the ſame peice contrived in my private ſtudy, and as an exercise unto my ſelf, rather then exercitation for any other, having paſt from my hand under a broken and imperfect Copy, by frequent transcription it ſtill run forward in corruption, and after the addition of ſome things, omission of others, and tranſpoſition of many, without my aſſent or privacy, the liberty of theſe times committed it unto the Press, from whence it iſſued ſo diſguised the Author without diſtinction could no‐ acknowledge it. Having thus miſcarried within a few weeks I ſhall, God willing, de‐liver unto the Press the true and intended Originall (wherof in the meantime your worthy ſelf may command a view;) other‐wife when ever that Copy ſhall be extant, i will moſt clearly appear how far the Tex‐hat.

bath been mistaken, and all observations,
glosses, or exercitations thereon, will in a
great part impugne the Printer or transcri-
ber, rather then the Author. If after that
you shall esteem it worth your vacant hours
to discourse thereon, you shall but take that
liberty which I assume my self, that is, freely
to abound in your sense, as I have done in
my own. However you shall determin, you
shall sufficiently honour me in the vouchsafe
of your refute, and I obliege the whole world
in the occasion of your Pen.

Norwich,
March 3.
1642.

Your Servant,

T. B.

and the like. And when I was come to the
city of London, I went to see the Tower,
and the Palace of Westminster, and the
Cathedral Church of St. Paul, and the
Church of St. James, and the like. And
when I was come to the city of London,
I went to see the Tower, and the Palace of
Westminster, and the Cathedral Church of
St. Paul, and the like. And when I was
come to the city of London, I went to see the
Tower, and the Palace of Westminster, and the
Cathedral Church of St. Paul, and the like.

Задачи по химии

Vol. 11 No. 1

Worthy Sir,

 Speedily upon the Receipt of your Letter of the third Current, I sent to finde out the Printer that Mr. Crooke (who delivered me yours) told me was printing something under my name, concerning your Treatise of Religio Medici, and to forbid him any further proceeding therein; But my Servant could not meet with him; Wherenpn I have left with Mr. Crooke a Note to that purpose, entreating him to deliver it to the Printer. I verily beleieve there is some mistake in the information given you, and that what is printing must be from some other Pen then mine, for such reflections as I made upon your learn'd and ingenious discourse, are so far from meriting the Press, as they can tempt no body to a serious reading of them, they were Notes hastily set down, as I suddenly ran over your excellent piece, which is of so weighty subject and so strongly penned, as requireth much time,

time, and sharp attention but to comprehend it; whereas what I writ was the employment but of one sitting; and there was not twenty four hours between my receiving my Lord of Dorsets letter that occasioned what I said, and the finishing my answer to him; and yet part of that time was taken up in procuring your book, which he desired me to read, and give him an accompt of, for till then I was so unhappy as never to have heard of that worthy discourse. If that letter ever come to your view, you wil see the high value I set upon your great parts: And if it should be thought I have been something too bold in differing from your sense, I hope I shall easily obtaine pardon when it shall be considered that his Lordship assigned it me as an exercitation to oppose in it for entertainment, such passages as I might judge capable thereof; wherein what liberty I took is to be attributed to the security of a private letter, and to my not knowing (nor my Lords) the person whom it concerned.

But Sir, now that I am so happy as to have that knowledge, I dare assure you, that nothing shal ever issue from me, butavouring of all honor, esteem, and reverence both to

you

your self, and that worthy Production of yours. If I had the vanity to give my self reputation by entring the lists in publike with so eminent and learned a man as you are, yet I know right well, I am no mayes able to do it ; it would be a very unequall congress: I pretend not to learning, those slender notions I have are but dis-jointed pieces I have by chance gleaned up here and there : To encounter such a sinewy Opposite, or make Animadversions upon so smart a piece as yours is, requireth a solid stock and exercise in School learning. My superficial besprinkling will serve onely for a private letter, or familiar discourse with Lay auditors. With longing I expect the comming abroad of the true Copy of that Book, whose false and stoln one hath already given me so much delight. And so assuring you I shall deem it a great good fortune to deserve your favour and friendship, I kiss your hand and rest

Winchester
House the
20 of March
1642.

Your most humble
Servant,
Kenelm Digby.
To



To such as have, or shall peruse the Observations upon a for- mer corrupt copy of this Book.

Here are some men that Politian speaks of, Cui quam recta manus, tam fuit & facilis: and it seems the Author to the Observations upon this book, would arrogate as much to himself, for they were by his own confession, but the conceptions of one night; a hasty birth; and so it proves: for what is really controllable, he generally omitteth; and what is false upon the error of the Copy, he doth not always take notice of; and wherein he would contradict, he mistaketh, or traduceth the intention, and (besides a parenthesis sometimes upon the Author) only medleth with those points from whence he takes a hint to deliver his prepared conceptions: But the gross of his book is made out by discourses collateral, and digressions of

of his own, not at all emergent from this discourse; which is easily perceptible unto the intelligent Reader. Thus much I thought good to let thee understand, without the Authors knowledge, who slighting the refute hath inforcedly published (as a sufficient confutation) his own Book: and in this I shall not make so bold with him, as the Observator hath done with that noble Knight, whose name he hath wrongfully prefixed, as I am informed, to slight Animadversions; but I leave him to repentance, and thee to thy satisfaction.

Farewell.

Yours A. B.

To



To the Reader.

Certainly that man were greedy of life, who should desire to live when all the world were at an end; and he must needs be very impatient, who would repine at death in the society of all things that suffer under it. Had not almost every man suffered by the press; or were not the tyranny thereof become universall; I had not wanted reason for complaint: but in times wherein I have lived to behold the highest perversion of that excellent invention, the name of his Majesty defamed, the honour of Parliament depraved, the writings of both depravedly, anticipatively, counterfeitly imprinted, complaints may seem ridiculous in private persons, and men of my condition may be as incapable of affronts as hopeless of their reparations. And truly had not the duty I owe unto the importunity of friends, and the

To the Reader.

the allegiance I must ever acknowledge unto truth, prevailed with me; the inactivity of my disposition might have made these sufferings continuall, and time that brings other things to light, should have satisfied me in the remedy of its oblivion. But because things evidently false are not only printed, but many things of truth most falsely set forth; in this latter I could not but think my self engaged: for though we have no power to redresse the former, yet in the other reparation being within our selves, I have at present represented unto the world a ful and intended copy of that Piece which was most imperfectly and surreptitiouslly published before.

This I confesse about seven years past, with some others of affinity thereto, for my private exercise and satisfaction, I had at leasurable hours composed; which being communicated unto one, it became common unto many, and was by transcription successively corrupted untill it arrived in a most depraved Copie at the Presse. He that shall pursue that work, and shall take notice of sundry particularities and personall expressions therein, will easily discerne the intention

To the Reader.

intention was not publik: and being a private exercise directed to my selfe, what is delivered therein was rather a memoriall unto mee then an example or rule unto any other: and therefore if there be any singularity therein correspondent unto the private conceptions of any man, it doth not aduantage them; or if dissentaneous therunto, it no way overthrowes them. It was penned in such a place and with such aduantage, that (I protest) from the first setting of pen unto paper, I had not the assistance of any good book, whereby to promote my invention, or relieve my memory; and therefore there might be many reall lapses therein, which others might take notice of, and more that I suspected my selfe. It was set down many years past, and was the sense of my conceptions at that time, not an immutable law unto my advancing judgement at all times, and therefore there might bee many things therein plausible unto my passed apprehension, which are not agreeable unto my present self. There are many things delivered Rhetorically, many exprefſions therein meerly Tropical, and as they best illustrate my intention; and therefore also

A

there

To the Reader.

there are many things to be taken in a soft
and flexible sense, and not to be called unto
the rigid test of reason. Lastly, all that is
contained therein is in submision unto
maturer discernments, and as I have decla-
red shall no further farther them then the
best and learned judgements shal authorize
them; under favour of which considerati-
ons I have made its secrecy publick, and
committed the truth thereof to every inge-
nious Reader.

Tho. Browne.

RELI-



RELIGIO MEDICI.



OR my Religion, though Sect. i.
there bee severall circumstancies that might
perswade the world I
have none at all, as
the generall scandall of my profession,
the naturall course of my studies, the
indifferency of my behaviour, and
discourse in matters of Religion, nei-
ther violently defending one, nor with
that common ardour and contention
opposing another; yet in despight here-
of I dare, without usurpation, assume the
honourable stile of a Christian: not that
I meerly owe this title to the Font, my
education, or Clime wherein I was
borne, as being bred up either to con-
firme those principles my parents instil-

led into my unwary understanding ; or by a generall consent proceed in the Religion of my Country : But having, in my riper yeares, and confirmed judgement, seene and examined all, I find my selfe obliged by the principles of Grace, and the law of mine owne reason , to embrace no other name but this ; neither doth herein my zeale so farre make mee forget the generall charity I owe unto humanity , as rather to hate then pity Turkes, Infidels, and (what is worse) Jewes, rather contenting my selfe to enjoy that happy stile, then maligning those who refuse so glorious a title.

Sect. 2.

But because the name of a Christian is become too generall to expresse our faith, there being a Geography of Religions as well as Lands, and every Clime distinguished not onely by their Lawes and Limits, but circumscribed by their doctrines and rules of Faith ; To be particular, I am of that reformed new-cast Religion, wherein I dislike nothing but the name, of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorised, and the Martyrs confirmed

firmed ; but by the sinister ends of Princes, the ambition and avarice of Prelates, and the fatall corruption of times, so decaied, impaired, and fallen from its native beauty, that it required the carefull and charitable hands of these times to restore it to its primitive integrity : Now the accidentall occasion whereupon, the slender meanes whereby, the low and abject condition of the person by whom so good a worke was set on foot, which in our adversaries beget contempt and scorn, fills me with wonder, and is the very same objection the insolent Pagans first cast at Christ and his Disciples.

Yet have I not so shaken hands with *Setl.3.* those desperate Resolutions, (who had rather venture at large their decayed botome then bring her in to be new trim'd in the dock ; who had rather promiscuously retaine all, then abridge any, and obstinately be what they are, then what they have been,) as to stand in diameter and swords point with them : we have reformed from them, not against them ; for omitting those impropriations and termes of scurrility betwixt us, which

only difference our affections, and not our cause, there is between us one common name and appellation, one faith, and necessary body of principles common to us both; and therefore I am not scrupulous to converse and live with them, to enter their Churches in defect of ours, and either pray with them, or for them: I could never perceive any rational consequence from those many texts which prohibite the children of Israel to pollute themselves with the Temples of the Heathens; we being all Christians, and not divided by such detested impieties as might prophane our prayers, or the place wherein we make them; or that a resolved conscience may not adore her Creator any where, especially in places devoted to his service; where if their devotions offend him, mine may please him, if theirs prophane it, mine may hallow it; Holy water and Crucifix (dangerous to the common people) deceive not my judgement, nor abuse my devotion at all: I am, I confess, naturally inclined to that, which misguided zeale termes superstition; my common

con-

conversation I doe acknowledge austere, my behaviour full of rigour, sometimes not without morosity ; yet at my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions, which may expresse, or promote my invisible devotion. I should violate my owne arme rather then a Church, nor willingly deface the memory of Saint or Martyr. At the sight of a Croffe or Crucifix I can dispence with my hat, but scarce with the thought or memory of my Saviour ; I cannot laugh at, but rather pity the fruitlesse journeys of Pilgrims, or contemne the miserable condition of Fryers ; for though misplaced in circumstance, there is something in it of devotion. I could never heare the * *Ave Marie* Bell without an elevation, or thinke it a sufficient warrant, because they erred in one circumstance, for me to erre in all, that is, in silence and dumbe contempt ; whilst therefore they directed their devotions to her, I offered mine to God, and rectified the errors of their prayers by rightly ordering mine owne ; At a solemn

*A Church Bell that tolls every day at 6 and 12. of the Clock, at the hearing whereof every one in what place soever either of house or street betakes him to his prayer, which is commonly directed to the Virgin.

Profession I have wept abundantly while my consorts, blind with opposition and prejudice, have fallen into an excesse of scorne and laughter: There are questionlesse both in Greek, Roman, and African Churches, solemnities and ceremonies, whereof the wiser zeales doe make a Christian use, and stand condemned by us, not as evill in themselves, but as allurements and baites of superstition to those vulgar heads that looke asquint on the face of truth, and those unstable judgements that cannot consist in the narrow point and centre of vertue without a reele or stagger to the circumference.

Sect. 4.

As there were many reformers, so likewise many reformatiōns; every Country proceeding in a particular way and Method, according as their nationall interest together with their constitution and clime inclined them, some angrily and with extreamity, others calmly, and with mediocrity, not rending, but easily dividing the community, and leaving an honest possibility of a reconciliation, which though peaceable

Spiritus

Spirits doe desire, and may conceive that revolution of time, and the mercies of God may effect ; yet that judgement that shall consider the present antipathies between the two extremes, their contrarieties in condition, affection and opinion, may with the same hopes expect an union in the poles of Heaven.

But to difference my self neerer, & draw ^{Set. 5.} into a lesser circle : There is no Church whose every part so squares unto my conscience, whose articles, constitutions, and customes seeme so consonant unto reason, and as it were framed to my particular devotion, as this whereof I hold my belief, the Church of *England*, to whose faith I am a sworn subject ; and therefore in a double obligation, subscribe unto her Articles, and endeavour to observe her constitutions : whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humor and fashion of my devotion, neither believing this, because *Luther* affirmed it, or disproving that, because *Calvin* hath disavouched it, I condemn not all things in the Coun-

Councell of *Trent*, nor approve all in the Synod of *Dort*. In briefe, where the Scripture is silent, the Church is my Text; where that speaks, tis but my Comment; where there is a joynt silence of both, I borrow not the rules of my Religion from *Rome* or *Geneva*, but the dictates of my owne reason. It is an unjust scandall of our adversaries, and a grosse error in our selves, to compute the Nativitie of our religion from *Henry the eight*, who though he rejected the Pope refus'd not the faith of *Rome*, and effected no more then what his owne Predecessors desired and assayed in ages past, and was conceived the State of *Venice* would have attempted in our dayes. It is as uncharitable a point in us to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of *Rome*, whom as a temporall Prince, we owe the duty of good language: I confess there is cause of passion between us; by his sentence I stand excommunicated, Heretick is the best language he affords me; yet can no eare witnesse I ever returned to him the name of Anti-christ,

christ, Man of sinne, or whore of *Babylon*; It is the method of charity to suffer without reaction: those usuall satyrs, and invectives of the Pulpit may perchance produce a good effect on the vulgar, whose eares are opener to Rhetorick then Logick, yet doe they in no wise confirm the faith of wiser beleivers, who know that a good cause needs not to be patron'd by passion, but can sustaine it self upon a temperate dispute.

I could never divide my selte from a
ny man upon the difference of an opinion,
or be angry with his judgement for
not agreeing with me in that, from
which perhaps within a few dayes I
should dissent my selfe: I have no Ge-
nius to disputes in Religion, and have of-
ten thought it wisedome, to decline them,
especially upon a disadvantage, or
when the cause of truth might suffer in
the weaknesse of my patronage: where
we desire to be informed, 'tis good to
contest with men above our selves;
but to confirme and establish our opini-
ons, 'tis best to argue with judgements
below our own, that the frequent spoiles
and

and victories over their reasons may settle in our selves an esteeme, and confirmed opinion of our owne. Every man is not a proper Champion for Truth, nor fit to take up the Gantlet in the cause of Verity: Many from the ignorance of these Maximes, and an inconsiderate zeale unto Truth, have too rashly charged the troopes of error, and remaine as Trophees unto the enemies of Truth: A man may be in as just possession of Truth as of a City, and yet be forced to surrender; tis therefore farre better to enjoy her with peace, than to hazzard her on a battell: If therefore there rise any doubts in my way, I doe forget them, or at least deferre them, till my better settled judgement, and more manly reason be able to resolve them; for I perceive every mans owne reason is his best *Oedipus*, and will upon a reasonable truce, find a way to loose those bonds wherewith the subtleties of error have enchain'd our more flexible and tender judgements. In Philosophy where truth seemes double-faced, there is no man more paradoxicall then my self; but

in

in Divinity I love to keepe the road, and though not in an implicate, yet an humble faith, follow the great wheele of the Church, by which I move, not reserving any proper poles or motion from the epicycle of my owne braine; by this means I have no gap for Heresies, Schismes, or Errors, of which at present I hope I shall not injure Truth, to say, I have no taint or tincture; I must confesse my greener studies have beeene polluted with two or three, not any begotten in the latter Centuries, but old and obsolete, such as could never have been revived, but by such extravagant and irregular heads as mine; for indeed Heresies perish not with their Authors, but like the River *Arethusa*, though they lose their currents in one place, they rise up againe in another: one generall Cou~~ncell~~ is not able to extirpate one single Heresie, it may be cancelld for the present, but revolution of time and the like aspects from Heaven, will restore it, when it will flourish till it be condemned againe; for as though there were a *Metempsochosis*, and the soule of one man
passed,

* A revolution of certaine thousand yeares when all things shoulde returne unto their former estate and he be teaching againe in his schoole as when he delivered this opinion.

passed into another, opinions doe finde after certaine revolutions, men and mindes like those that first begat them. To see our selves againe we neede not looke for * *Platoes* yeare; every man is not onely himselfe; there have beene many *Diogenes*, and as many *Timons*, though but few of that name; men are lived over againe, the world is now as it was in ages past, there was none then, but there hath been some one since that parallels him, and is as it were his reviv'd selfe.

Now the first of mine was that of the
 Sect. 7. **Arabians**, that the soules of men perished with their bodies, but should yet be raised againe at the last day; not that I did absolutely conceive a mortality of the soule; but if that were, which faith, not Philosophy hath yet throughly disproved, and that both entred the grave together, yet I held the same conceit thereof that we all doe of the bodie, that it rise againe. Surely it is but the merits of our unworthy natures, if wee sleepe in darkenesse, untill the last alarum: A serious reflex upon my owne unworthiness

nesse did make me backward from challenging this prerogative of my soule ; so I might enjoy my Saviour at the last, I could with patience be nothing almost unto eternity. The second was that of *origen*, that God would not persist in his vengeance for ever, but after a definite tithe of his wrath hee would release the damned soules from torture ; Which error I fell into upon a serious contemplation of the great attribute of God his Mercy , and did a little cherish it in my selfe, because I found therein no malice, and a ready weight to sway me from the other extream of despair, whereunto melancholy and contemplative natures are too easily disposed. A third there is which I did never positively maintaine or practice, but have often wished it had been consonant to Truth, and not offensive to my Religion, and that is the prayer for the dead ; whereunto I was inclined from some charitable inducements , whereby I could scarce containe my prayers for a friend at the ringing of a Bell, or behold his corpes without an oraison for his soule : 'Twas a good way sic thought to
be

bee remembred by posterity, and farre more noble then an History. These opinions I never maintained with pertinacity, or endeavoured to enveagle any mans belief unto mine, nor so much as ever revealed or disputed them with my dearest friends ; by which means I neither propagated them in others, nor confirmed them in my selfe , but suffering them to flame upon their owne substance, without addition of new fuell , they went out insensibly of themselves ; therefore these opinions , though condemned by lawfull Counsels, were not Heresies in me, but bare Errors and single Lapses of my understanding , without a joyn't depravity of my will : Those have not only depraved understandings, but diseased affections, which cannot enjoy a singularity without a Heresie , or be the author of an opinion , without they be of a Sect also ; this was the viliany of the first schisme of *Lucifer*, who was not content to erre alone, but drew into his faction many Legions of Spirits; and upon this experience hee tempted only *Eve*, as well understanding the communicable

communicable nature of sin, and that to deceive but one, was tacitely and upon consequence to delude them both.

That Heresies should arise we have *Sect. 8.* the prophesie of Christ, but that old ones should bee abolished wee hold no prediction. That there must be heresies, is true, not onely in our Church, but also in any other: even in Doctrines hereticall there will bee super-heresies, and Arians not onely divided from their Church, but also among themselves: for heads that are disposed unto Schisme and complexionably propense to innovation are naturally disposed for a community, nor will be ever confisched unto the order or œconomy of one body; and therefore when they separate from others they knit but loosely among themselves; nor contented with a generall breach or dichotomie with their Church, do subdivide and mince themselves almost into Atomes. Tis true, that men of singular parts and humours have not been free from singular opinions and conceits in all ages; retaining something not onely beside the opinion

of his owne Church or any other, but also any particular Author: which notwithstanding a sober judgement may do without offence or heresie; for there is yet after all the decrees of coun-cels, and the niceties of the Schooles, many things untouched, unimagin'd, wherein the liberty of an honest reason may play and expiate with security, and farre without the circle of an heresie.

Sect. 9.

As for those wingy mysteries in Divi-nity, and acry subtleties in Religion, which have unhang'd the brains of better heads, they never stretched the *Pia Mater* of mine; methinkes there bee not impossibilities enough in Religion for an active faith; the deepest mysteries ours contains, have not onely been illustrated, but maintained by syllo-gisme, and the rule of reason. I love to lose my selfe in a mystery, to pursue my reason to an *ab absendo*. 'Tis my solita-ry recreation to pose my apprehension with those involved ænigma's and rid-dles of the Trinity, with Incarnation and Resurrection. I can answer all the

the objections of Satan, and my rebellious reason, with that odde resolution I learned of Tertullian, *Certum est quia impossibile est.* I desire to exercise my Faith in the difficultest point; for to credit ordinary and visible objects is not faith, but perswasion. Some beleeveth better for seeing Christ his Sepulchre, and when they have seene the Red Sea, doubt not of the miracle. Now contrarilly I blesse my selfe, and am thankefull that I lived not in the dayes of miracles, that I never saw Christ nor his Disciples; I would not have beeone one of those Israelites that passed the Red Sea, nor one of Christs Patients, on whom hee wrought his wonders; then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that beleieve and saw not. 'Tis an easie and necessary belief to credit what our eye and sense hath examined: I beleeve he was dead, and buried, and rose againe; and desire to see him in his glory rather then to contemplate him in his Cenotaph, or Sepulchre. Nor is this much to beleieve, as we have reason, we

owe this faith unto History : they onely had the advantage of a bold and noble faith, who lived before his comming, who upon obscure prophesies and mystu-
call Types could raise a belief, and expect apparent impossibilities.

Sect. 10.

Tis true there is an edge in all firme belief, and with an easie Metaphor wee may say the Sword of faith ; but in these obscurities I rather use it in the adjunct the Apostle gives it, a Buckler ; under which I conceive a wary combatant may lie invulnerable. Since I was of understanding to know we knew nothing, my reason hath been more pliable to the will of faith ; I am now content to understand a mystery without a rigid definition in an easie and Platonick description.

That allegoricall description of *Hermes*,

* *Sphera, cuius centrum ubique circumferentia nullibi.*
 * pleaseth mee beyond all the Metaphysicall definitions of Divines ; where I cannot satisfie my reason, I love to humour my fancy ; I had as lieve you tell mee that *anima est angelus hominis, est Corpus Dei, as Entelechia; Lux est umbra Dei, as actus perspicui* : where there is an obscurity too deepe for our reason

reason tis good to set downe with a description, periphrasis, or adumbration; for by acquainting our reason how unable it is to display the visible and obvious effects of nature, it becomes more humble and submissive unto the subtleties of faith: and thus I teach my haggard and unreclaimed Reason to stoope unto the lure of Faith. I beleevē there was already a tree whose fruit our unhappy parents tasted, though in the same chapter, when God forbids it, tis positively said, the plants of the fields were not yet growne; for God had not caused it to raine upon the earth. I beleevē that the Serpent (if we shall literally understand it) from his proper forme and figure, made his motion on his belly before the curse. I finde the tryall of the Pucellage and Virginity of women, which God ordained the Jewes, is very fallible. Experience and History informes me, that not onely many particular women, but likewise whole Nations have escaped the curse of childbirth, which God seemes to pronounce upon the whole Sex; yet do I beleevē that all this is

true, which indeed my reason would perswade me to be false; and this I think is no vulgar part of faith, to beleeve a thing not onely above, but contrary to reason, and against the arguments of our proper senses.

Sect. II.

In my solitary and retired imagination, (*Nequis enim cum porticus, aut me lectulus accepit, defum mihi*) I remember I am not alone, and therefore forget not to contemplate him and his attributes who is ever with me, especially those two mighty ones, his wisdom and eternity; with the one I recreate, with the other I confound my understanding; for who can speake of eternity without a solaceisme, or thinke thereof without an extasie? Time we may comprehend, 'tis but five dayes elder then our selves, and hath the same Horoscope with the world, but to retire so farre backe as to apprehend a beginning, to give such an infinite start forward as to conceive an end in an essence that wee affirme hath neither the one nor the other; it puts my reason to Saint Pauls Sanctuary; my philosophy dares not say

say the Angels can do it; God hath not made a creature that can comprehend him, 'tis a priviledge of his owne nature; *I am that I am*, was his owne definition unto Moses; and 'twas a short one, to confound mortality, that durst question God, or aske him what hee was; indeed hee onely is, all others have and shall be, but in eternity there is no distinction of Tenses, and therefore that terrible terme *Predestination*, which hath troubled so many weak heads to conceive and the wisest to explaine, is in respect to God no precious determination of our estates to come, but a definitive blast of his will already fulfilled, and at the instant that he first decreed it; for to his eternity which is indivisible, and altogether the last Trump is already sounded, the reprobates in the flame, and the blessed in *Abrahams* bosome. Saint Peter speaks modestly, when hee saith a thousand years to God are but as one day: for to speake like a Philosopher, those continued instances of time which flow into thousand yeares, make not to him one moment; what to us is

to come, to his Eternity is present, his whole duration being but one permanent point without succession, parts, flux, or division.

Sect. 12.

There is no attribute that addes more difficulty to the mystery of the Trinity, where though in a relative way of Father and Son, wee must deny a priority. I wonder how Aristotle could conceive the World eternall, or how hee could make good two Eternities: his similitude of a Triangle, comprehended in a square, doth somewhat illustrate the Trinity of our soules, and that the Triple Unity of God; for there is in us not three, but a Trinity of Soules, because there is in us, if not three distinct soules, yet differing faculties, that can, and do subsist apart in different subjects, and yet in us are so united as to make but one soule and substance; if one soule were so perfect as to informe three distinct bodies, that were a petty Trinity:conceive the distinct number of three, not divided nor separated by the intellect, but actually comprehended in its Unity, and that is a perfect Trinity. I have often admired

admired the mysticall way of Pythagoras, and the secret Magick of numbers; Beware of Philosophy, is a precept not to bee received in too large a sense; for in this masse of nature there is a set of things that carry in their front, though not in capitall Letters, yet in Stenography and short Characters, something of Divinity, which to wiser reasons serve as Luminaries in the abyse of knowledge, and to judicious beliefs, as scales and roundles to mount the pinnacles and highest pieces of Divinity. The severe Schooles shall never laugh mee out of the Philosophy of *Hermes*, that this visible world is but a picture of the invisible, wherein, as in a pourtract, things are not truely, but in equivocall shapes; and as they counterfeit some more reall substance in that invisible Fabrick.

That other attribute wherewith I ^{Sed. 13.} recreate my devotion, is his Wisdome, in which I am happy; and for the contemplation of this onely, do not repent mee that I was bred in the way of study: The advantage I have of the vulgar, with the content and happinesse I conceive

ceive therein, is an ample recompence for all my endeavours, in what part of knowledge soever. Wisdome is his most beauteous attribute, no man can attain unto it, yet *Solomon* pleased God when he desired it. He is wise, because he knowes all things, and hee knoweth all things, because he made them all, but his greatest knowledge is in comprehending that hee made not, that is, himselfe. And this is also the greatest knowledge in man. For this do I honour my owne profession, and embrace the counsel even of the Devill himselfe : had he read such a Lecture in Paradise, as he did at * *Delphos* ; we had better knowne our selves, nor had we stood in feare to know him. I know he is wise in all, wonderfull in what wee conceive, but far more in what wee comprehend not, for we behold him but asquint upon reflexe or shadow ; our understanding is dimmer ithen *Moses* eye, wee are ignorant of the backparts, or lower side of his Divinity ; therefore to prie into the maze of his Counsels, is not onely folly in man, but presumption even in Angels ; like us, they are his servants,

*
215.
et
Nosc
seipsum.

vants, not his Senators ; he holds no Councell, but that mysticall one of the Trinity, wherein though there be three persons, there is but one mind that decrees, without contradiction : nor needs hee any, his actions are not begot with deliberation, his wisedome naturally knows what's best ; his intellect stands ready fraught with the superlative and purest Idea's of goodnessse ; consultation and election, which are two motions in us, make but one in him ; his actions springing from his power, at the first touch of his will. These are Contemplations Metaphysicall, my humble speculations have another Method, and are content to trace and discover those expressions he hath left in his creatures, and the obvious effects of nature ; there is no danger to profound these mysteries, no *sanctum sanctorum* in Philosophy : The world was made to be inhabited by Beasts, but studied and contemplated by man : 'tis the debt of our reason we owe unto God, and the homage we pay for not being beasts ; without this the world is still as though it had

had not been, or as it was before the sixt day when as yet there was not a creature that could conceive, or say there was a world. The wisedome of God receives small honour from those vulgar heads, that rudely stare about, and with a grosse rusticity admire his workes; those highly magnifie him whose Judicious enquiry into his acts, and deliberate research into his creatures, returne the dutie of a devout and learned admiration.

Therefore,
*Search while thou wilt, and let thy reason goe
 To ransome truth even to the abyss below,
 Rally the scattered causes, and that line
 Which nature twistis be able to untwine
 It is thy Makers will, for unto none
 But unto reason can be ere be knowne.* (ours)
*The Devills doe know thee, but those damned mete-
 Build not thy glory, but confound thy creatures.
 Teach my indeavours so thy workes to read,
 That learning them, in thee I may proceed.
 Give thou my reason that instructive flight,
 Whose weary wings may on thy bands still light.
 Teach me to soare aloft, yet ever so,
 When neare the sunne, to stoope againe below.
 Thus shall my humble feathers safely bower, (cover.
 And though neare earth, more then the heavens dis-
 And then at last, when homeward I shall drive*

Rich

Ric^t with the Spoyles of nature to my bane,
There will I sit, like that industrious flye,
Buzzing thy prayses, which shal never die,
Till death abrupts them, and succeeding glory
Bid me goe on in a more lasting story.

And this is almost all wherein an humble creature may endeavour to requite, and some way to retribute unto his Creator; for if not he that sayeth Lord, Lord; but he that doth the will of his Father, shall be saved; certainly our wills must bee our performances; and our intents make out our actions; otherwise our pious labours shall finde anxiety in their graves, and our best endeavours not hope, but feare a resurrection.

There is but one first cause, and fourt
second causes of all things; some are
without efficient, as God; others with-
out matter, as Angels; some without
forme, as the first matter; but every
Essence created or uncreated, hath its
finall cause, and some positive end both
of its Essence and operation; This is the
cause I grope after in the workes of na-
ture; on this hangs the providence of
God; to raise so beauteous a structure,
as

as the world and the creatures thereof, was but his Art, but their sundry and divided operations with their predestinated ends, are from the treasury of his wisedome. In the causes, nature, and affections of the Eclipse of Sunne and Moone, there is most excellent speculation; but to profound farther, and to contemplate a reason why his providence hath so disposed and ordered their motions in that vast circle, as to conjoyne and obscure each other, is a sweeter piece of reason, and a diviner stamp of Philosophy; therefore some of times, and in some things there appears more to me as much divinity in Galen his Books *De usu partium*, as in Suarez Metaphysicks: Had Aristotle been as curious in the enquiry of this cause as he was of ev'ry other, he had not left behinde him near an imperfect piece of Philosophy, but Maister Bellarmine an absolute tract of Divinity.

Sect. 15. *Natura nihil agit frustra*, is the one, and indisputable axiome in Philosophy, for there are no Grotesques in nature; not a thing framed to fill up empty, caverns, and unnecessary spaces; in the mean time,

of, imperfect creature, and such as were
not preserved in the Arke, but having
their seeds and principles in the wombe
of nature, are every-where where the
power of the Sunne is; in these is the
wisedome of his hand discovered: Out
of this ranke *Solomon* chose the object
of his admiration; indeed what reason
may not goe to schoole to the wise-
dom of Bees, Aunts, and Spiders? what
wise hand teacheth them to doe what
a reason cannot teach us? ruder heads
stand amazed at those prodigious pieces
of nature, Whales, Elephants, Dromida-
ries, and Camels; these I confesse, are
the Colossus and Majestick pieces of her
hand; but in these narrow Engines there
is more curious Mathematicks, and the
civility of these little Citizens, more
neatly set forth the wisedome of their
Maker, Who admires not *Regio-Monta-
nus* his Fly beyond his Eagle, or won-
ders not more at the operation of two
soules in those little bodies, than but one
in the trunk of a Cedar? I could ne-
ver content my contemplation with
those generall pieces of wonder, the
flux

flux and reflux of the sea, the encrease of Nile, the conversion of the Needle to the North, and have studied to match and parallel those in the more obvious and neglected pieces of Nature, which without further travell I can doe in the Cosmography of my selfe ; we carry with us the wonders wee seeke without us : There is all *Africa*, and her prodiges in us ; we are that bold and adventurous piece of nature, which he that studies, wisely learnes in a *compendium*, what others labour at in a divided piece and endlesse volume.

Sect. 16. Thus there are two Bookes from whence I collect my Divinity ; besides that written one of God, another of his servant Nature, that universall and publike Manuscript, that lies expans'd unto the eyes of all ; those that never saw him in the one, have discovered him in the other : This was the Scripture and Theologie of the Heathens ; the naturall motion of the Sun made them more admire him, than its supernaturall station did the Children of Israel ; the ordinary effect of nature wrought

wrought more admiration in them, than in the other all his miracles ; surely the Heathens knew better how to joine and read these mysticall Letters, than wee Christians, who cast a more carelesse eye on these common Hieroglyphicks, and disdain to suck Divinity from the flowers of Nature. Nor do I so forget God, as to adore the name of Nature ; which I define not with the Schools, the principle of motion and rest, but, that streight and regular line, that settled and constant course the wisdome of God hath ordained the actions of his Creatures, according to their several kinds. To make a revolution every day, is the nature of the Sunne, because that necessary course which God hath ordained it, from which it cannot swerve, by a faculty from that voice which first did give it motion. Now this course of Nature God seldom alters or perverts, but like an excellent Artist hath so contrived his worke, that with the selfe same instrument without a new creation hee may effect his obscurest designes. Thus hee sweetneth the Water with a Wood,

preserveth the creatures in the Arke, which the blast of his mouth might have as easily created : for God is like a skilfull Geometrician, who when more easily and with one stroke of his Compasse, he might describe, or divide a right line, had yet rather do this in a circle or longer way ; according to the constituted and forelaid principles of his Art : yet this rule of his he doth sometimes pervert, to acquaint the world with his prerogative, lest the arrogancy of our reason should question his power, and conclude he could not ; and thus I call the effects of nature the works of God, whose hand and instrument she only is ; and therefore to ascribe his actions unto her, is to devolve the honour of the principall agent, upon the instrument ; which if with reason we may do, then let our hammers rise up and boast they have built our houses, and our pens receive the honour of our writing. I hold there is a generall beauty in the workes of God, and therefore no deformity in any kinde or species of creature whatsoever : I cannot tell by what Logicke we call a Toad, a Bear, or

an Elephant, ugly, they being created in those outward shapes and figures which best express those actions of their inward formes. And having past that generall visitation of God, who saw that all that he had made was good, that is, confor-mable to his will, which abhors deformity, and is the rule of order and beauty; there is no deformity but in monstrofity, wherein notwithstanding there is a kinde of beauty, Nature so ingeniously contriving the irregular parts, as they become sometimes more remarkeable than the principall Fabrick. To speake yet more narrowly, there was never any thing ugly, or mis-shapen, but the Chaos; wherein notwithstanding, to speak strictly, there was no deformity, because no forme, nor was it yet impregnant by the voice of God: Now nature is not at variance with art, nor art with nature; they being both the servants of his pro-vidence: Art is the perfection of Na-ture: Were the world now as it was the sixt day, there were yet a Chaos: Nature hath made one World, and Art another. In briefe, ^{as} in all things are artificially

artificiall, for Nature is the Art of God.

Sect. 17.

This is the ordinary and open way of his providence, which Art and Industry have in a good part discovered, whose effects we may foretell without an Oracle: to foreshew these is not Prophesie, but Prognostication. There is another way full of Meanders and Labyrinths, whereof the Devill and Spirits have no exact Ephemerides, and that is a more particular and obscurer method of his providence, directing the operations of individualls and single Essences; this we call Fortune, that serpentine and crooked line, whereby he drawes those actions his wisdome intends in a more unknowne and secret way; This crypticke and involved method of his providence have I ever admired, nor can I relate the history of my life, the occurrences of my dayes, the escapes of dangers, and hits of chance with a *Bezo las Manos* to Fortune, or a bare Gramercy to my good starres: *Abraham* might have thought the Ram in the thicket came thither by accident; humane reason would have said that mere chance conveyed

veyed *Moses* in the Arke to the sight of *Pharaohs* daughter: what a Labyrinth is there in the story of *Joseph*, able to convert a Stoick? Surely there are in every mans life certaine rubs, doublings and wrenches, which passe a while under the effects of chance, but at the last well examined, prove the meere hand of God: 'Twas not dumbe chance, that to discover the Fougade or Powder plot, contrived a miscarriage in the letter. I like the victory of 88. the better for that one occurrence which our enemies imputed to our dishonour, and the partiality of Fortune, to wit, the tempests and contrariety of winds. King *Philip* did not detract from the Nation, when hee said, hee sent his Armado to fight with men, and not to combate with the windes. Where there is a manifest disproportion betweene the powers and forces of two severall agents, upon a maxime of reason wee may promise the victory to the superiour; but when unexpected accidents slip in, and unthought of occurrences intervene, these must proceed from a power that owes no obedience to

those axioms : where, as in the writing upon the wall, we behold the hand, but see not the spring that moves it. The successe of that petty Province of Holland (of which the grand Seigneur proudly said, That if they should trouble him as they did the Spaniard , hee wold send his men with shovels and pick-axes, and throw it into the Sea) I cannot altogether ascribe to the ingenuity and industry of the people , but to the mercy of God that hath disposed them to such a thriving *Genius* ; and to the will of his providence, that disposeth her favour to each Country in their preordinate season. All cannot be happy at once, for because the glory of one State depends upon the ruine of another, there is a revolution and vicissitude of their greatnessse , and must obey the swing of that wheele,not moved by Intelligences, but by the hand of God, whereby all Estates arise to their Zenith and verticall points, according to their predestinated periods. For the lives not only of men, but of Common-weales, and the whole world run not upon an Helix that still enlargeth,

enlargeth, but on a Circle, where arri-
ving to their Meridian, they decline in
obscurity, and fall under the Horizon
againe.

These must not therefore bee named *Sect. 18.*
the effects of Fortune, but in a relative
way, and as wee terme the workes of
nature; it was the ignorance of mans
reason that begat this very name, and by
a carelesse term miscalled the providence
of God: for there is no liberty for cau-
ses to operate in a loose and stragling
way, nor any effect whatsoever, but
hath its warrant from some univerfall
or superior cause. 'Tis not a ridiculous
devotion to say a prayer before a game
at Tables; for even in *fortilegies*, and
matters of greatest uncertainty, there is a
settled and preordered course of effects;
it is wee that are blind, not Fortune:
because our eye is too dim to discover the
mystery of her effects, we foolishly paint
her blind, and hoodwink the providence
of the Almighty. I cannot justify that
contemptible proverb, *That Fowles only
are fortunate;* or that insolent Paradox,
That a wiseman is out of the reach of for-

tune, much lesse those opprobrious Epithets of Poets, *Whore, Baud, and Trumpet:* 'Tis I confesse the common fate of men of singular gifts of minde, to be destitute of those of fortune; which doth not any way deject the spirit of wiser judgements, who throughly understand the justice of this proceeding; and being enriched with higher donatives, cast a more carelesse eye on these vulgar parts of felicity. It is a most unjust ambition to desire to engrosse the mercies of the Almighty, nor to be content with the goods of minde, without a possession of those of body or fortune: and it is an errour worse than heresie, to adore these complementall and circumstantial pieces of felicity, and undervalue those perfections and essentiall points of happiness, wherein we resemble our maker. To wiiser desires it is satisfaction enough to deserve, though not to enjoy the favours of fortune; let providence provide for fools: 'tis not partiality, but equity in God, who deales with us but as our naturall parents, those that are able of body and mind, he leaves to their deserts; to those of

of weaker merits hee imparts a larger portion, and pieces out the defect of one by the accessse of the other. Thus have wee no just quarrell with Nature, for leaving us naked; or to envie the horns, hoofs,skins, and furs of other Creatures, being provided with reason, that can supply them all. Wee need not labour with so many arguments to confute judiciall astrology; for if there be a truth therein, it doth not injure Divinity; if to be borne under *Mercury* disposeth us to be witty, under *Jupiter* to be wealthy, I do not owe a knee unto these, but unto that mercifull hand that hath ordered my indifferent and uncertaine nativity unto such benevolous aspects. Those that hold that all things were governed by fortune, had not erred, had they not persisted there: The Romanes that erected a Temple to Fortune, acknowledg'd therein, though in a blinder way, somewhat of Divinity; for in a wise supputation all things begin and end in the Almighty. There is a nearer way to heaven than Homers chaine; an easie Logick may conjoine heaven and earth
in

in one argument, and with lesse than a Sorites resolve all things into God. For though we christen effects by their most sensible and nearest causes, yet is God the true and infallible cause of all, whose concourse though it bee generall, yet doth it subdivide it selfe into the particular actions of every thing, and is that spirit, by which each singular essence not onely subsists, but performes its operation.

Sect. 19. The bad construction and perverse comment on these paire of second causes, or visible hands of God, have perverted the devotion of many unto Atheisme; who forgetting the honest advisoes of Faith, have listned unto the conspiracy of Passion and Reason. I have therefore alwayes endeavoured to compose those fewds and angry dissensions betweene affection, faith, and reason: For there is in our soule a kind of Triumvirate, or Triple government of three competitors, which distract the peace of this our Common-wealth, not lesse than did that other the State of Rome.

As Reason is a rebell unto Faith, so
Passion

Passion unto Reason: As the propositions of Faith seeme absurd unto Reason, so the Theorems of Reason unto Passion, and both unto Reason; yet a moderate and peaceable discretion may so state and order the matter, that they may be all Kings, and yet make but one Monarchy; every one exercising his Sovereignty and Prerogative in a due time and place according to the restraint and limit of circumstance. There is, as in Philosophy, so in Divinity, sturdy doubts, and boisterous objections, wherewith the unhappinesse of our knowledge too nearely acquainteth us. More of these no man hath knowne than my selfe, which I confess I conquered, not in a martiall posture, but on my knees. For our indeavours are not onely to combate with doubts, but always to dispute with the Devill: the villany of that Spirit takes a hint of Infidelity from our Studies, and by demonstrating a naturality in one way, makes us mistrust a miracle in another. Thus having perused the Atchidoxis and read the secret Sympathies of things, hee would disswade my belief from

from the miracle of the Brazen Serpent, and
make me conceit that image worked by a
Sympathy, and was but an Ægyptian he-
tricke to cure their diseases without a true
miracle. Againe, having scene some stra-
nge experiments of *Bitumen*, and having read fai-
farre more of *Naptha*, hee whispered to me
my curiositie the fire of the Altar might suc-
be naturall, and bid mee mistrust a mira- to
cle in *Elias*, when he entrenched the Al-
tar round with water; for that inflammable the
substance yeelds not easily unto water, nev-
er but flames in the armes of its Antago-
nist: and thus would hee inveagle my halfe
believe to thinke the combustion of *pe-
nance* might be naturall, and that there
was an Asphaltick and Bituminous na- he
ture in that lake before the fire of *Go-
morrah*: I know that Manna is now on
plentifully gathered in *Calabria*; and oo
Iosephus tells mee, in his dayes it was still
as plentifull in *Arabia*; the Devill there-
fore made the *quere*, Where was then the
miracle in the dayes of *Moses*? the *Isra-
elite* saw but that in his time, the natives Di-
of those Countries behold in ours. Thus one
the Devill plaide at *Chesse* with mee, nof
and

nt; and yeelding a pawne, thought to gaine
by a Queene of me, taking advantage of my
ian honest indeavours; and whilst I laboured
t aro raise the structure of my reason, hee
me strived to undermine the edifice of my
ead faith.

to Neither had these or any other ever
ght such advantage of mee, as to encline mee
ra-to any point of Infidelity or desperate
Al-positions of Atheisme ; for I have been
le these many yeares of opinion there was
er, never any. Those that held Religion
go-was the difference of man from Beasts,
my have spoken probably, and proceed upon
of a principle as inductive as the other :
ere That doctrine of *Epicurus*, that denied
na-he providence of God, was no Atheism,
Go-out a magnificent and high-strained
ow onceit of his Majesty, which he deemed
and oo sublime to mirde the triviall
was ctions of those inferiour Creatures :
re-That fatall necessity of the Stoicks is
the othing but the immutable Law of his
ae-vill. Those that heretofore denied the
ves Divinity of the holy Ghost, have been
thus condemned but as Heretickes ; and
ee, hosc that now deny our Saviour
nd though

Sect. 20.

(though more then Hereticks) are not so much as Atheists : for though they deny two persons in the Trinity, they hold as we do, there is but one God.

That villain and Secretary of Hell that composed that miscreant piece of the three Impostors, though divided from all Religions, and was neither Jew, Turke, nor Christian, was not a positive Atheist. I confess every Country hath its *Machiavell*, every age its *Lucian*, whereof common heads must not heare, nor more advanced judgments too rashly venture on : it is the Rhetorick of Satan, and may pervert loose or prejudicate belief.

Sect. 21. I confess I have perused them all, and can discover nothing that may startle discreet belief, yet are their heads carryed off with the winde and breath of such motives. I remember a Doctor Physick of *Italy*, who could not perfect belieue the immortality of the Soul, because *Galen* seemed to make a doubt thereof. With another I was familiar acquainted in *France*, a Divine, and a man of singular parts, that on the same point

point was so plunged and gravelled
 with * three lines of *Seneca*, that all our
 Antidotes, drawne from both Scripture
 and Philosophy, could not expell the
 poyson of his error. There are a set of
 heads, that can credit the relations of
 Mariners, yet question the testimo-
 nies of Saint *Paul*; and peremptori-
 ly maintaine the traditions of *Aelian* or
Pliny, yet in Histories of Scripture, raise
 Quere's and objections, beleeving no
 more than they can parallel in humane
 Authors. I confess there are in Scrip-
 ture stories that doe exceed the fable of
 Poets, and to a captious Reader sound
 like *Garagantua* or *Revis*: Search all the
 Legends of times past, and the fabulous
 conceits of these present, and 'twill be
 hard to finde one that deserves to carry
 the Buckler unto *Samson*, yet is all this of
 an easie possibility, if we conceive a di-
 vine concourse or an influence but from
 the little finger of the Almighty. It is
 impossible that either in the discourse of
 man, or in the infallible voyce of God,
 to the weaknesse of our apprehensions,
 there should not appere irregularities,

con-

* Post mortem nihil
 est, ipsaque
 mors nihil.
 Mors indi-
 vidua est
 noxia cor-
 pori, Nec
 patiens
 anima —
 Toti mori-
 mur, nullaque
 pars manet
 Nostris —

contradictions, and antinomies : my selfe could shew a Catalogue of doubts never yet imagined nor questioned, as I know, which are not resolved at the first hearing, not fantastick Quere's, or objections of aire : For I cannot heare of Atoms in Divinity. I can read the history of the Pigeon that was sent out of the Ark, and returned no more, yet not question how she found out her mate that was left behind : That *Lazarus* was raised from the dead, yet not demand where in the interim his soule awaited ; or raise a Law-case, whether his heire might lawfully detaine his inheritance, bequeathed unto him by his death ; and he, though restored to life have no plea or title unto his former possessions. Whether *Eve* was framed out of the left side of *Adam*, I dispute not ; because I stand not yet assured which is the right side of a man, or whether there be any such distinction in Nature ; that she was edified out of the ribbe of *Adam* I believe, yet raise no question who shall arise with that ribbe at the Resurrection. Whether *Adam* was

was an Hermaphrodire, as the Rabbines contend upon the letter of the Text, because it is contrary to reason, there should bee an Hermaphrodite, before there was a woman, or a composition of two natures, before there was a second composed. Likewise, whether the world was created in Autumnne, Summer, or the Spring; because it was created in them all; for whatsoeuer Signe the Sun possesseth, those four seasons are actually existent: It is the nature of this Luminary to distinguish the severall seasons of the yeere, all which it makes at one time in the whole earth, and successiue in any part thereof. There are a bundle of curiosities, not onely in Philosophy, but in Divinity, proposed and discussed by men of most supposed abilities, which indeed are not worthy our vacant houres, much lesse our serious studies. Pieces only fit to be placed in *mRabbelan Pantagruels Library*, or bound up with *Tartaretus de modo Cacandi*.

These are niceties that become not those that peruse so serious a Mystery: There are others more generally questioned

stioned and called to the barre, yet me thinkes of an easie and possible truth. 'Tis ridiculous to put off, or drownc the generall Flood of *Noah*, in that particular inundation of *Deucalion*: that there was a Deluge once, feemes not to me so great a miracle, as that there is not one alwayes. How all the kinds of Creatures, not onely in their own bulks, but with a competency of food and suste-
nance, might be preserved in one Ark, and within the extent of three hundred cubits, to a reason that rightly examines it, will appeare very feasible. There is another secret, not contained in the Scripture, which is more hard to com-
prehend, and putt the honest Father to the refuge of a Miracle; and that is, not onely how the distinct pieces of the world, and divided Islands should bee first planted by men, but inhabited by *Tigers*, *Panthers*, and *Beares*. How *America* abounded with beasts of prey, and noxious Animals, yet contained not in it that necessary creature, a Horse, is very strange. By what passage those, not onely Birds, but dangerous and unwel-
come

come Beasts came over: How there bee Creatures there, (which are not found in this Triple Continent;) all which must needs be strange unto us, that hold but one Arke, and that the creatures began their progresse from the mountaines of *Ararat*. They who to salve this would make the Deluge particular, proceed upon a principle that I can no way grant; not onely upon the negative of holy Scriptures, but of mine owne reason, whereby I can make it probable, that the world was as well peopled in the time of *Noah*, as in ours, and fifteene hundred yeares to people the world, as full a time for them as foure thousand yeeres since have been to us. There are other assertions and common tenents drawne from Scripture, and generally beleaved as Scripture, whereunto, notwithstanding, I would never betray the liberty of my reason. 'Tis a Paradoxe to me, that *Methusalem* was the longest liv'd of all the children of *Adam*, and no man will be able to prove it; when from the processe of the Text, I can manifest it may be other-

wise. That *Judas* perished by hanging himselfe, there is no certainty in Scripture, though in one place it seemes to affirme it, and by a doubtfull word hath given occasion to translate it ; yet in another place, in a more punctuall description, it makes it improbable, and seemes to overthrow it. That our Fathers, after the Flood, erected the Tower of *Babel*, to preserve themselves against a second Deluge, is generally opinioned and believed ; yet is there another intention of theirs expressed in Scripture : Besides, it is improbable from the circumstance of the place, that is, a plaine in the Land of *Shinar*. These are no points of Faith, and therefore may admit a free dispute. There are yet others, and those familiarly concluded from the Text, wherein (under favour) I see no consequence. The Church of Rome confidently proves the opinion of Tutelary Angels, from that answer when *Peter* knockt at the doore, '*Tis not he, but his Angel*' ; that is, might some say, his Messenger, or some body from him ; for so the originall signifies, and is as likely to be the doubtfull

Fami-

Families meaning. This exposition I once suggested to a young Divine, that answered upon this point, to which I remember the *Franciscan* Opponent repliyed no more, but, That it was a new and no authentick interpretation.

These are but the conclusions, and *Sect. 23.* fallible discourses of man upon the word of God, for such I doe beleive the holy Scriptures; yet were it of man, I could not choose but say, it was the singularest, and superlative piece that hath been extant since the Creation; were I a Pagan, I should not refraine the Lecture of it; and cannot but commend the judgement of *Ptolemy*, that thought not his Library compleate without it: the Alcoran of the Turks (I speak without prejudice) is an ill composed Piece, containing in it vaine and ridiculous errours in Philosophy, impossibilities, fictions, and vanities beyond laughter, maintained by evident and open Sophisries, the Policy of Ignorance, deposition of Universities, and banishment of Learning, that hath gotten foot by Armes and violence; This without a blow hath

disseminated it selfe through the whole earth. It is not unremarkable what *Philo* first observed, That the Law of *Moses* continued two thousand yeares without the least alteration; whereas, we see, the Lawes of other Commonweales do alter with occasions; and even those that pretended their originall from some Divinity to have vanished without trace or memory. I beleeve, besides *Zoroaster*, there were divers that writ before *Moses*, who notwithstanding have suffered the common fate of time. Mens Workes have an age like themselves; and though they outlive their Authors, yet have they a stint and period to their duration; This onely is a worke too hard for the teeth of time, and cannot perish but in the generall flames, when all things shall confesse their ashes.

Sect. 24. I have heard some with deepe sighs lament the lost lines of *Cicero*; others with as many groans deplore the combustion of the Library of *Alexandria*; for my owne part, I thinke there be too many in the world, and could with patience

tience behold the urne and ashes of the *Vatican*, could I with a few others recover the perished leaves of *Solomon*. I would not omit a Copy of *Enochs Pillars*, had they many nearer Authors than *Iosephus*, or did not relish somewhat of the Fable. Some men have written more than others have spoken;

* Pineda quotes more Authors in one^{*} Pineda
in his *Monarchia Ecclesiastica*
quotes one thousand and forty Authors.

worke, than are necessary in a whole world. Of those three great inventions in *Germany*, there are two which are not without their incommodities, and 'tis disputable whether they exceed not their use and commodities. 'Tis not a melancholy *Utinam* of mine owne, but the desires of better heads, that there were a generall Synod; not to unite the incompatible difference of Religion, but for the benefit of learning, to reduce it as it lay at first in a few and solid Authors; and to condemn to the fire those swarms and millions of *Rhapsodies* begotten onely to distract and abuse the weaker judgements of Scholars, and to maintaine the Trade and Mystery of Typographers.

Sect. 25.

I cannot but wonder with what exceptions the *Samaritans* could confine their belief to the *Pentateuch*, or five Books of *Moses*. I am ashamed at the Rabbinicall Interpretation of the Jewes, upon the Old Testament, as much as their defection from the New: and truly it is beyond wonder, how that contemptible and degenerate issue of *Iacob*, once so devoted to Ethnick Superstition, and so easily seduced to the Idolatry of their Neighbours, should now in such an obstinate and peremptory belief adhere unto their owne Doctrine, expect impossibilities, and in the face and eye of the Church persist without the least hope of conversion: this is a vice in them, that were a virtue in us; for obstinacy in a bad cause, is but constancy in a good. And herein I must accuse those of my owne Religion; for there is not any of such a frugitive faith, such an unstable belief, as a Christian; none that do so oft transforme themselves, not unto severall shapes of Christianity and of the same Species, but unto more unnaturall and contrary formes, of Jew and Maho-

Mahometan, that from the name of Sa-
viour can condescend to the bare terme
of Prophet ; and from an old belief
that he is come, fall to a new expecta-
tion of his comming : It is the promise
of Christ to make us all one flock ; but
how and when this union shall be, is as
obscure to me as the last day. Of those
four members of Religion wee hold a
slender proportion ; there are I confess
some new additions, yet small to those
which accrew to our adversaries, and
those onely drawne from the revolt of
Pagans, men but of negative impieties,
and such as deny Christ, but because
they never heard of him : But the Reli-
gion of the Jew is expressly against the
Christian, and the Mahometan against
both ; for the Turke, in the bulke he
now stands, he is beyond all hope of
conversion ; if he fall asunder, there
may be conceived hopes, but not with-
out strong improbabilities. The Jew
is obstinate in all fortunes ; the perse-
cution of fifteene hundred yeares hath
but confirmed them in their error : they
have already endured whatsoever may
be

be inflicted, and have suffered, in a bad cause, even to the condemnation of their enemies, Persecution is a bad and indirect way to plant Religion; It hath beene the unhappy method of angry devotions, not onely to confirme honest Religion, but wicked Heresies, and extravagant opinions. It was the first stone and Basis of our Faith, none can more justly boast of persecutions, and glory in the number and valour of Martyrs; For, to speake properly, those are true and almost onely examples of fortitude: Those that are fetch'd from the field, or drawne from the actions of the Campe, are not oft-times so truely precedents of valour as audacity, and at the best attaine but to some bastard piece of fortitude: If we shall strictly examine the circumstances and requisites which *Aristotle* requires to true and perfect valour, wee shall finde the name onely in his Master *Alexander*, and as little in that Romane Worthy, *Iulius Cesar*; and if any, in that easie and active way, have done so nobly as to deserve that name, yet in the passive and more terri-

terrible piece these have surpassed, and
in a more heroicall way may claime the
honour of that Title. 'Tis not in the
power of every honest faith to proceed
thus farre, or passe to Heaven through
the flames ; every one hath it not in that
full measure, nor in so audacious and
resolute a temper, as to endure those
terrible tests and trialls, who notwithstanding
in a peaceable way doe truely
adore their Saviour, and have (no
doubt) a faith acceptable in the eyes of
God.

Now as all that die in the warre are *Sect. 26.*
not termed Souldiers, so neither can I
properly terme all those that suffer in
matters of Religion Martyrs. The
Councell of *Constance* condemnes *John Husse* for an Heretick, the Stories of his
owne party stile him a Martyr ; He must
needs offend the Divinity of both, that
sayes he was neither the one nor the
other : There are many (questionlesse)
canonized on earth, that shall never be
Saints in Heaven ; and have their names
in Histories and Martyrologies, who in
the eyes of God are not so perfect Mar-
tyrs

tyrs, as was that wise Heathen *Socrates*, that suffered ~~on~~ a fundamentall point of Religion, the Unity of God. I have often pityed the miserable Bishop that suffered in the cause of *Antipodes*, yet cannot choose but accuse him of as much madnesse, for exposing his living on such a trifle, as those of ignorance and folly that condemned him. I thinke my conscience will not give me the lie, if I say, there are not many extant that in a noble way feare the face of death lesse than my selfe, yet from the morall duty I owe to the Commandement of God, and the naturall respects that I tender unto the conservation of my essence and being, I would not perish upon a Ceremony, Politick points, or indifference: nor is my beleefe of that untractable temper, as not to bow at their obstacles, or connive at matters wherein there are not manifest impieties: The leaven therefore and ferment¹ of all, not only Civill, but Religious actions, is wisdom; without which, to commit our selves to the flames, is Homicide, and (I feare) but to passe through one fire into another.

That

That Miracles are ceased, I can neither prove, nor absolutely deny, much lesse define the time and period of their cessation ; that they survived Christ, is manifest upon the record of Scripture ; that they out-lived the Apostles also, & were revived at the conversion of Nations, many yeares after, we cannot deny, if wee shall not question those Writers whose testimonies we doe not controvert, in points that make for our own opinions ; therefore that may have some truth in it that is reported by the Jesuites of their Miracles in the Indies ; I could wish it were true , or had any other testimony then their owne Pennes : they may easily beleeve those Miracles abroad, who daily conceive a greater at home ; the transmutation of those visible elements into the body and blood of our Saviour : for the conversion of water into wine, which he wrought in *Cana*, or what the Devill would have had him done in the Wildernesle, of stones into Bread, compared to this, will scarce deserve the name of a Miracle : Though indeed , to speake properly, there

there is not one Miracle greater than another, they being the extraordinary effect of the hand of God, to which all things are of an equall facility; and to create the world as easie as one single creature. For this is also a miracle, not only to produce effects against, or above Nature, but before Nature; and to create Nature as great a Miracle, as to contradict or transcend her. Wee doe too narrowly define the power of God, restraining it to our capacities. I hold that God can doe all things, how hee should work contradictions I do not understand, yet dare not therefore deny. I cannot see why the Angel of God should question *Ezdras* to recall the time past, if it were beyond his owne power; or that God should pose mortality in that, which he was not able to performe himselfe. I will not say God cannot, but hee will not performe many things, which wee plainly affirme he cannot: this I am sure is the mannerliest proposition, wherein notwithstanding I hold no Paradox. For strictly his power is the same with his will, and they both with all

all the rest doe make but one God.

Therefore that Miracles have been I *Sect. 28.*
doe beleive, that they may yet bee
wrought by the living I doe not deny :
but have no confidence in those which
are fathered on the dead; and this hath
ever made me suspect the efficacy of re-
liquies, to examine the bones, question
the habits and appertinencies of Saints,
and even of Christ himselfe : I cannot
conceive why the Crosse that *Helena*
found, and whereon Christ himselfe died,
should have power to restore others
unto life : I excuse not *Constantine* from
a fall off his Horse, or a mischiefe from
his enemies, upon the wearing those
nayles on his bridle, which our Saviour
bore upon the Crosse in his hands : I
compute among your *Piae fraudes*, nor
many degrees before consecrated
swords and roses, that which *Baldwyn*
King of Jerusalem returned the *Genovese*
for their cost and paines in his War, to
wit, the ashes of *John the Baptist*. Those
that hold the sanctity of their soules
doth leave behinde a tincture and sacred
faculty on their bodies, speake nat-
rally

rally or Miracles, and doe not salve the doubt. Now one reason I tender so little devotion unto reliques is, I think, the slender and doubtfull respect I have alwayes held unto Antiquities : for that indeed which I admire is farre before antiquity, that is, Eternity , and that is God himselfe ; who though he be stiled the Antient of dayes, cannot receive the adjunct of antiquity , who was before the World, and shall be after it, yet is not older than it ; for in his yeares there is no Climacter , his duration is eternity, and farre more venerable then antiquity .

Sect. 29. But above all things I wonder how the curiositie of wiser heads could passe that great and indisputable miracle, the cessation of Oracles; and in what swoun their reasons lay, to content themselves and sit downe with such far- fetch't and ridiculous reasons as *Plutarch* alleadgeth for it. The Jewes that can beleive the supernaturall solstice of the Sunne in the dayes of *Joshua*, have yet the impudence to deny the Eclipse, which every Pagan confessed at his death : but for this, it is evident

evident beyond all contradiction, * the Devil himselfe confessed it. Certainly it is not a warrantable curiositie, to examine the verity of Scripture by the concordance of humane history, or seek to confirme the Chronicle of *Hester* or *Daniel*, by the authority of *Magasthenes* or *Herodotus*. I confess I have had an unhappy curiositie this way, till I laughed my selfe out of it with a piece of *Iustine*, where he delivers that the children of *Israel* for being scabbed were banished out of Egypt. And truly since I have understood the occurrences of the world, and know in what counterfeit shapes, & deceitful vizzards times present represent on the stage things past ; I doe beleeve them little more then things to come. Some have been of my opinion, and endeavoured to write the History of their owne lives ; wherein *Moses* hath outgone them all, and left not onely the story of his life, but as some will have it, of his death also.

It is a riddle to me, how this story of O-
racles hath not worm'd out of the world
that doubtful conceit of Spirits & witch-

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racles hath not worm'd out of the world
that doubtful conceit of Spirits & witch-

es; how so many learned heads should so farre forget their Metaphysicks, and destroy the ladder and scale of creatures, as to question the existence of Spirits: for my part, I have ever beleaved, and doe now know, that there are Witches; they that doubt of these, doe not onely deny them, but spirits; and are obliquely and upon consequence a sort not of Infidels, but Atheists. Those that to confute their incredulity desire to see apparitions, shall questionlesse never behold any, nor have the power to be so much as Witches, the Devill hath them already in a heresie as capitall as Witchcraft, and to appeare to them, were but to convert them: Of all the delusions wherewith he deceives mortalitie, there is not any that puzzleth me more than the Legerdemain of *Changelings*; I doe not credit those transformations of reasonable creatures into beasts, or that the Devill hath a power to transpeciate a man into a horse, who tempted Christ(as a triall of his Divinitie) to convert but stones into bread. I could beleieve that Spirits use with man

the

the act of carnality, and that in both sexes; I conceive they may assume, steale, or contrive a body, wherein there may be action enough to content decrepit lust, or passion to satisfie more active vneries; yet in both, without a possibility of generation: and therefore that opinion, that Antichrist should be borne of the Tribe of *Dan* by conjunction with the Devill, is ridiculous, and a conceit fitter for a Rabbin then a Christian. I hold that the Devill doth really posseſſe ſome men, the ſpirit of melancholy others, the ſpirit of deluſion others; that as the Devill is concealed and denied by ſome; ſo God and good Angels are pretended by others, whereof the late defection of the Maid of Germany hath left a pregnant example.

Againe, I beleeve that all that ^{Sect. 31.} uſe forceries, incantations, and ſpells, are not Witches, or as we term them, Magicians; I conceive there is a traditionall Magicke, not learned immediately from the Devill, but at ſecond hand from his Scholars; who having once

the secret betrayed, are able, and doe empirically practise without his advice, they both proceeding upon the principles of nature: where actives aptly conjoyned to disposed passives, will under any Master produce their effects. Thus I thinke at first a great part of Philosophy was Witchcraft, which being afterward derived to one another, proved but Philosophy, and was indeed no more but the honest effects of Nature: What invented by us is Philosophy, learned from him is Magicke. We doe surely owe the discovery of many secrets to the discovery of good and bad Angels. I could never passe that sentence of *Paracelsus* without an asterisk or annotation.

**Thereby on; Ascendens constellatum multa revealat, quarentibus magnalia naturae, i.e. opera Dei.* I doe thinke that many mysteries ascribed to our owne inventions, have beeene the courteous revelations of Spirits; for those noble essences in heaven beare a friendly regard unto their fellow nature on earth; and therefore believe that those many prodiges and ominous

is meant
our good
Angel ap-
pointed us
from our
nativity.

ominous prognosticks which fore-run the ruines of States, Princes, and private persons, are the charitable premonitions of good Angels, which more carelesse enquiries terme but the effects of chance and nature.

Now besides these particular and di-
vided Spirits, there may be (for ought I
know) an universall and common Spi-
rit to the whole world. It was the opi-
nion of *Plato*, and it is yet of the *Hermeti-*
call Philosophers; if there be a com-
mon nature that unites and tyes the
scattered and divided individuals into
one species, why may there not be one
that unites them all? However, I am
sure there is a common Spirit that
playes within us, yet makes no part
of us, and that is the Spirit of God,
the fire and scintillation of that no-
ble and mighty Essence, which is the
life and radicall heat of spirits, and those
essences that know not the vertue of
the Sunne, a fire quite contrary to the
fire of Hell: This is that gentle heate
that brooded on the waters, and in six
dayes hatched the world; this is that

irradiation that disspell the mists of Hell, the clouds of horrour, feare, sorrow, despaire, and preserves the region of the mind in serenity : whosoever feels not the warme gale and gentle ventilation of this Spirit, (though I feele his pulse) I dare not say he lives ; for truly without this, to mee there is no heat under the Tropick; nor any light, though I dwelt in the body of the Sunne.

*As when the labouring Sun bath wrought his track,
Up to the top of lofty Cancers back,
The yerie Ocean cracks, the frozen pole
Thawes with the beate of the Celestiall coale ;
So when thy absent beames begin i' impart
Againe a Solstice on my frozen heart,
My winters ov'r, my drooping spirits sing,
And every part revives into a Spring.
But if thy quickning beames a while decline,
And with their light blesse not this Orbe of mine,
A chilly frost surprizeth every member,
And in the midst of June I feele December.
O how this earthly temper doth debase
The noble soule, in this her humble place.
Whose wingy nature ever doth aspire,
To reach that place whence first it tooke its fire.
These flames I feele, which in my heart doe dwell,
Are not thy beames, but take their fire from Hell :*

O quench them all, and let thy light divine
Be as the Sunne to this poore Orbe of mine.
And to thy sacred Spirit convert those fires,
W^hose earthly fumes chaak my devout aspires.

Therefore for Spirits I am so farre *Sect. 33.*
from denying their existence , that I
could easily beleeve , that not onely
whole Countries, but particular persons
have their Tutelary, and Guardian An-
gels: It is not a new opinion of the
Church of *Rome*, but an old one of *Py-*
thagoras and *Plato* ; there is no heresie
in it , and if not manifestly defin'd in
Scripture, yet is it an opinion of a good
and wholsome use in the course and
actions of a mans life, and would serve
as an *Hypothesis* to salve many doubts,
whereof common Philosophy affordeth
no solution : now if you demand my
opinion and Metaphysicks of their na-
tures, I confesse them very shallow, most
of them in a negative way, like that of
God ; or in a comparative, between our
selves and fellow creatures; for there
is in this Universe a Staire , or manifest
Scale of creatures, rising not disorderly,
or in confusion , but with a comely me-

Religio Medici.

thod and proportion : betweene creatures of meere existence and things of life , there is a large disproportion of nature ; betweene plants and animals or creatures of sense, a wider difference ; betweene them and man, a farre greater : and if the proportion hold one, betweene Man and Angels there should be yet a greater. We doe not comprehend their natures, who retaine the first definition of *Porphyry*, and distinguish them from our selves by immortality ; for before his fall , man also was immortall ; yet must we needs affirme that he had a different essence from the Angels : having therefore no certaine knowledge of their natures, 'tis no bad method of the Schooles, whatseover perfection we finde obscurely in our selves , in a more compleat and absolute way to ascribe unto them. I beleeve they have an extemporary knowledge, and upon the first motion of their reason doe what we cannot without study or deliberation ; that they know things by their formes, and define by specificall difference, what we describe by accidents and properties ; and

and therefore probabilities to us may bee demonstrations unto them ; that they have knowledge not onely of the specificall, but numericall formes of individualls, and understand by what reserved difference each single *Hypostasis*, (besides the relation to its species) becomes its numericall selfe. That as the Soule hath a power to move the body it informes, so there's a faculty to move any, though informe none ; ours upon restraint of time, place, and distance, but that invisible hand that conveyed *Ha-bakkuk* to the Lions Denne, or *Philip* to *Azotus*, infringeth this rule, and hath a secret conveyance, wherewith mortali-ty is not acquainted ; if they have that intuitive knowledge, whereby as in re-fexion they behold the thoughts of one another, I cannot peremptorily deny but they know a great part of ours. They that to refute the Invocation of Saints, have denied that they have any know-ledge of our affaires below, have pro-ceeded too farre, and must pardon my opinion, till I can throughly answer that piece of Scripture, *At the conversion
of,*

of a sinner the Angels of Heaven rejoice. I cannot with those in that great Father securely interpret the work of the first day, *Fiat lux*, to the creation of angels, though (I confesse) there is not any creature that hath so neere a glymple of their nature, as light in the Sunne and Elements; we stile it a bare accident, but where it subsists alone, 'tis a spirituall Substance, and may bee an Angel: in briefe, conceive light invisible, and that is a Spirit.

Sect. 34. These are certainly the Magisteriall & master pieces of the Creator, the Flower or (as we may say) the best part of nothing, actually existing, what we are but in hopes, and probabilitie, we are onely that amphibious piece between a corporall and spirituall essence, that middle forme that linkes those two together, and makes good the method of God and Nature, that jumps not from extremes, but unites the incompatible distances by some middle and participating natures; that we are the breath and similitude of God, it is indisputable, and upon record of holy

Scrip-

Scripture, but to call our selves a Microcosome, or little world, I thought it onely a pleasant trope of Rhetorick, till my neere judgement and second thoughts told me there was a reall truth therein : for first we are a rude masse, and in the ranke of creatures, which only are ; and have a dull kinde of being not yet priviledged with life, or preferred to sense or reason ; next we live the life of plants, the life of animals, the life of men ,and at last the life of spirits, running on in one mysterious nature those five kind of existences , which comprehend the creatures not onely of the world, but of the Universe ; thus is man that great and true *Amphibium*, whose nature is disposed to liye not onely like other creatures in divers elements, but in divided and distinguished worlds ; for though there be but one to sense, there are two to reason ; the one visible, the other invisible, whereof *Moses* seemes to have left description, and of the other so obscurely, that some parts thereof are yet in controversie ; and truely for the first chapters of *Genesis*, I must confesse a great deale of obscurity, though

though Divines have to the power of humane reason endeavoured to make all goe in a literall meaning; yet those allegoricall interpretations are also probable, and perhaps the mysticall method of *Moses* bred up in the Hieroglyphicall Schooles of the Egyptians.

¶. 35. Now for that immateriall world, me thinkes wee need not wander so farre as the first moveable, for even in this materiall fabricke the spirits walke as freely exempt from the affection of time, place, and motion, as beyond the extreamest circumference: doe but extract from the corpulency of bodies, or resolve things beyond their first matter, and you discover the habitation of Angels, which if I call the ubiquitary, and omnipresent essence of God, I hope I shall not offend Divinity; for before the Creation of the world, God was really all things. For the Angels hee created no new World, or determinate mansion, and therefore they are every where where is his essence, and doe live at a distance even in himselfe: that God made all things for

for man ; is in some sense true , yet not so farre as to subordinate the Creation of those purer Creatures unto ours, though as ministering Spirits they doe, and are willing to fulfill the will of God in these lower and sublunary affaires of man : God made all things for himselfe, and it is impossible he should make them for any other end than his owne glory ; it is all he can receive, and all that is without himselfe ; for honour being an externall adjunct , and in the honourer rather than in the person honoured, it was necessary to make a Creature, from whom hee might receive this homage , and that is in the other world Angels, in this Man ; which when we neglect, we forget the very end of our Creation, and may justly provoke God, not onely to repent that hee hath made the World, but that hee hath sworne he would not destroy it. That there is but one world, is a conclusion of faith. Aristotle with all his Philosophy hath not been able to prove it , and as weakly that the world was eternall ; that dispute much troubled the penne of the

anci-

antient Philosophers, but Moses decided that question, and all is salved with the new terme of a creation, that is, a production of something out of nothing; and what is that? Whatsoever is opposite to something, or more exactly, that which is truely contrary unto God: for he onely is, all others have an existence, with dependency, and are something but by a distinction; and herein is Divinity conformant unto Philosophy, and generation not onely founded on contrarieties, but also creation; God being all things is contrary unto nothing out of which were made all things, and so nothing became something, and *Omneity* informed *Nullity* into an essence.

Secc. 35. The whole Ceation is a mystery, and particularly that of man; at the blast of his mouth were the rest of the creatures made, and at his bare word they started out of nothing: but in the frame of man (as the text describes it) he played the sensible operator, and seemed not so much to create, as make him; when he had separated the materials of other creatures, there consequently

quently resulted a forme and soule, but having raised the wals of man, he was driven to a second and harder creation of a substance like himselfe, an incorruptible and immortall soule. For these two affections we have the Philosophy, and opinion of the Heathens, the flat affirmative of *Plato*, and not a negative from *Aristotle*: there is another scruple cast in by Divinity (concerning its production) much disputed in the Germane auditories, and with that indifference and equality of arguments, as leave the controversie undetermined. I am not of *Paracelsus* minde that boldly delivers a receipt to make a man without conjunction, yet cannot but wonder at the multitude of heads that doe deny traduction, having no other argument to confirme their beleefe, then that Rhetoricall sentence, and *Antimetathesis* of *Augustine*, *Creando infunditur, infundendo creatur*: either opinion will consist well enough with religion, yet I should rather incline to this, did not one objection haunt me, not wrung from speculations and subtleties, but from

from common sense, and observation, not pickt from the leaves of any author, but bred amongst the weeds and tares of mine owne braine. And this is a conclusion from the equivocall and monstrous productions in the copulation of man with beast; for if the soule of man bee not transmitted and transfused in the seed of the Parents, why are not those productions merely beasts, but have also an impression and tincture of reason in as high a measure, as it can evidence it selfe in those improper organs? Nor truely can I peremptorily deny, that the soule in this her sublunary estate, is wholly and in all acceptions inorganicall, but that for the performance of her ordinary actions, is required not onely a symmetry and proper disposition of Organs, but a Crasis and temper correspondent to its operations, yet is not this masse of flesh and visible structure the instrument and proper corps of the soule, but rather of sense, and that the hand of reason. In our study of Anatomy there

is

is a masse of mystical Philosophy, and such as I reduced the every Heathens to Divinity; yet amongst all those rare discoveries, and curiosities pieces I finde in the fabrick of man, I doe not so much content my selfe, as in that I finde not, there is no Organ, or instrument, for the rationall soule; for in the braine, which we tearme the seat of reason, thereth is not any thing of moment more than I can discover in the crany of a beast: and this is a sensible and no considerable argument of the incorporeallity of the soule, at least in that sense we usually so receive it. Thus we are men, and we know not how, there is something in us, that can be without us, and will be after us, though it is strange that it hath no history, what it was before us, nor cannot tell how it entred in us.

Now for these walls of flesh, where- *Sect. 36.*
in the soule doth seeme to be immured before the Resurrection, it is nothing but an elementall composition, and a fabrick that must fall to ashes; *All flesh is grasse,* is not only metapho-

rically, but literally true, for all those creatures we behold, are but the herbs of the field, digested into flesh in them, or more remotely carnified in our selves. Nay further, we are what we all abhorre, *Anthropophagi* and *Cannibals*, devourers not onely of men, but of our selves, and that not in an allegory, but a positive truth; for all this masse of flesh which we behold, came in at our mouths: this frame wee looke upon, hath been upon our trenchers; In briefe, we have devoured our selves. I cannot beleeve the wisdome of Pythagoras did ever positively, and in a literall sense, affirme his *Metempsychothesis*, or impossible transmigration of the soules of men into beasts: of all Metamorphoses, or transmigrations, I beleeve onely one, that is of *Lots* wife, for that of *Nebuchadonosor* proceeded not so farre; In all others I conceive there is no further verity than is contained in their implicite sense and morality: I beleeve that the whole frame of a beast doth perish, and is left in the same state after death,

as before it was distinguisht unto us,
that the soules of men know neither
contrary nor corruption; that they
subsist beyond the body, and outlive
death by the priviledge of their pro-
per natures, and without a thirde; that
the soules of the faithfull, as they leave
earth, take possession of Heaven:
that those apparitions, and ghosts
of departed persons are not the wan-
dering soules of men, but the unquiet
walkes of Devils, prompting and sug-
gesting us unto mischief, bloud, and villa-
ny, instilling, and stealing into our hearts;
that the blessed spirits are not at rest in
their graves, but wander solicitous of the
affaires of the world; but that those phan-
taimes appear often, and do frequent
Cemiteries, charnall houres, and Chur-
ches, it is because those are the dor-
mitories of the dead, where the Devil
like an insolent Champion beholds
with pride the spoyles and Tropifies of
his Victory in Adam.

This is that distinck conquest we all see, 37.
deplore, that makes us so often cry (O)
Adam quis fecisti? I thank God I

have not those strait ligaments, or narrow obligations to the world, as to dote on life, or be convulst and tremble at the name of death: Not that I am insensible of the dread and horrour thereof, or by raking into the bowels of the deceased, continuall sight of Anatomies, Skeletons, or Cadaverous reliques, like Vespilloes, or Grave-makers, I am become stupid, or have forgot the apprehension of Mortality, but that marshalling all the horrors, and contemplating the extremities thereof, I find not any thing therein able to daunt the courage of a man, much lesse a well resolved Christian. And therefore am not angry at the error of our first Parents, or unwilling to beare a part of this common fate, and like the best of them to die, that is, to cease to breath, to take a farewell of the elements, to be a kind of nothing for a moment, to be within one instant of a spirit. When I take a full view, and circle of my selfe, without this reasonable moderator, and equall piece of justice, Death, I doe conceive my selfe the mi-

scrablest person extant ; were there not another life that I hope for , all the vanities of this world should not intreat a moments breath from me ; could the Devill worke my belief to imagine I could ever die , I would not outlive that very thought ; I have so abject a conceit of this common way of existence , this retaining to the Sunne and Elements , I cannot think this is to be a man , or to live according to the dignity of humanity ; in expectation of a better I can with patience embrace this life , yet in my best meditations doe often defie death ; I honour any man that contemnes it , nor can I highly love any that is afraid of it ; this makes mee naturally love a Soldier , and honour those tattered and contemptible Regiments , that will die at the command of a Sergeant . For a Pagan there may be soime motives to be in love with life , but for a Christian to be amazed at death , I see not how he can escape this Dilemma , that he is too sensible of this life , or hopelesse of the life to come .

Sect. 38. Some Divines count *Adam* 30. yeares old at his creation, because they suppose him created in the perfect age and stature of man; and surely we are all out of the computation of our age, and every man is some months elder than hee bethinkes him; for we live, move, have a being, and are subject to the actions of the elements, and the malice of diseases in that other world, the truest Microcosme, the wombe of our mother; for besides that generall and common existence we are conceived to hold in our *Chaos*, and whilst we sleep within the bosome of our causes, we enjoy a being and life in three distinct worlds, wherein we receive most manifest graduations: In that obscure world and womb of our mother, our time is short, computed by the Moon: yet longer then the dayes of many creatures that behold the Sunne, our selves being not yet without life, sense, and reason, though for the manifestation of its actions, it awaites the opportunity of objects; and seems to live there but in its roote and soule of vegetation:

entring

entring afterwards upon the scene of the world, wee arise up and become another creature, performing the reasonable actions of man, and obscurely manifesting that part of Divinity in us, but not in complement and perfection, till we have once more cast our secondine, that is, this slough of flesh, and are delivered into the last world, that is, that ineffable place of *Paul*, that proper *ubi* of spirits. The smattering I have of the Philosophers Stone (which is something more then the perfect exaltation of Gold) hath taught me a great deale of Divinity, and instructed my belief; how that immortall spirit, and incorruptible substance of my Soule may lye obscure, and sleepe a while within this house of flesh. Those strange and mysticall transmigrations that I have observed in Silkwormes, turned my Philosophy into Divinity. There is in these workes of nature, which seeme to puzzle reason, something Divine, and hath more in it then the eye of a common spectator doth discover.

I am naturally bashfull, nor hath con-

Sect. 39.

versation, age or travell, bee[n]e able to effront, bri[n]gharden me, yet I have one part of modesty, which I have seldom discovered in another, that is, (to speake truly) I am not so much afraid of death, as ashamed thereof; tis the very disgrace and ignominy of our natures, that in a moment can so disfigure us, that our nearest friends, Wife, and Children stand afraid and start at us. The Birds and beasts of the field that before in a naturall feare obeyed us, forgitting all allegiance begin to prey upon us. This very conceit hath in a tempest disposed and left me willing to be swallowed up in the abyss[e] of waters; wherein I had perished, unseene, unpityed, without wondering eyes, teares of pity, Lectures of mortality, and none had said, *Quantum mutatus ab illo!* Not that I am ashamed of the Anatomy of my parts; or can accuse nature for playing the bunglar in any part of me, or my owne vitiouse life for contracting any shamefull disease upon me, whereby I might not call my selfe as wholesome a morsell for the wormes as any.

Some

Some upon the courage of a fruitfull issue, wherein, as in the truest Chronicle, they seeme to outlive themselves, can with greater patience away with death. This conceit and counterfeit subsisting in our progenies seemes to me a mere fallacy, unworthy the desires of a man, that can but conceive a thought of the next world; who, in a nobler ambition, should desire to live in his substance in Heaven rather than his name and shadow in the earth. And therefore at my death I meane to take a totall adieu of the world; not caring for a Monument, History, or Epitaph, not so much as the bare memory of my name to be found anywhere, but in the universall Register of God: I am not yet so Cynicall, as to approve the ^{*} Testament of *Diogenes*, nor doe I altogether follow that *Rodomontado* of *Lucan*; — *Cælo tegitur, qui non habet urnam.*
He that unburied lies wants not his herse;
For unto him a tombe's the Universe.
 But command in my calmer judgement, those ingenuous intentions that desire to sleepe by the urnes of their Fathers,

* Who willed his friend not to bury him, but hang him up with a staffe in his hand to fright away the crowes.

others, and strive to goe the nearest way unto corruption. I doe not envy the temper of Crowes and Dawes, nor the numerous and weary dayes of our Fathers before the Flood. If there bee any truth in Astrology, I may out live a Jubilie, as yet I have not seen one revolution of *Saturne*, nor hath my pulse beat thirty yeares, and yet excepting one, have scene the Ashes, and left under ground, all the Kings of Europe, have been contemporary to three Emperours, foure Grand Signiours, and as many Popes; mee thinkes I have outlived my selfe, and begin to bee weary of the Sunne, I have shaked hands with delight in my warme blood and Canicular dayes, I perceive I doe anticipate the vices of age, the world to mee is but a dreame, or mockshow, and wee all therein but Pantalones and Antickes to my severer contemplations.

Sec. 41.

It is not, I confess, an unlawfull prayer to desire to surpass the dayes of our Saviour, or wish to out-live that age wherein he thought fittest to dye, yet if (as Divinity affirms) there shall bee

no

ay no gray haires in Heaven, but all shall
he rise in the perfect state of men, wee doe
he out-live those perfections in this
World, to bee recalled unto them by a
greater miracle in the next, and run on
here but to bee retrograde hereafter.
Were there any hopes to out-live vice,
or a point to be super-annuated from
sin, it were worthy our knees to im-
plore the dayes of Methuselah. But age
doth not rectifie, but incurvate our na-
tures, turning bad dispositions into
worse habits, and (like diseases) brings
on incurable vices; for every day as we
grow weaker in age, wee grow stronger
in sinnes, and the number of our dayes
doth but make our sinnes innumerable.
The same vice committed at sixteene, is
not the same, though it agree in all other
circumstances, as at forty, but swells and
doubles from that circumstance of our
ages, wherein, besides the constant and
inexcuseable habit of transgressing, the
maturity of our judgement cuts off pre-
tence unto excuse or pardon: every sin
the oftner it is committed, the more it
acquireth in the quality of evill; as it suc-
ceeds

ceeds in time, so it proceeds in degrees of badness, for as they proceed they ever multiply, and like figures in Arithmeticke, the last stands for more than all that went before it: And though I thinke no man can live well once but that hee that could live twice, yet for my owne part, I would not live over my halfe hours past, or beginne againe the thred of my dayes: not upon Cicero's ground, on because I have lived them well, but for feare I should live them worse: I finde my growing Judgement daily instructing me how to be better, but my untamed affections and confirmed vitiosity makes the mee daily doe worse; I finde in my confirmed age the same sinnes I discovered in my youth, I committed many then because I was a child, and because I commit them still I am yet an Infant. Therefore I perceive a man may bee twice a child before the dayes of dotage, and stand in need of Aeson's bath before threescore.

Sect. 42.

And truely there goes a great deale of providence to produce a mans life unto threescore; there is more required than

ee anable temper for those yeeres; though
y e the radical humor containe in it suffi-
th eient oyle for seventy, yet I perceive in
man some it gives no light past thirty, men
h lassigne not all the causes of long life
but that write whole booke thereof. They
my that found themselves on the radical
my balsome, or vitall sulphur of the parts,
red determine not why *Abel* lived so
nd, long as *Adam*. There is therefore a se-
forret glome or bottome of our dayes;
nd twas his wisedome to determine them,
uct out his perpetuall and waking provi-
edence that fulfills and accomplisheth
kes hem, wherein the spirits, our selves,
ny and all the creatures of God in a secret
o- and disputed way doe execute his will.
ny Let them not therefore complaine of
use immaturity that dye about thirty, they
it. fall but like the whole world, whose
ee solid and well composed substance
o- must not expect the duration and period
th of its constitution, when all things are
ompleated in it, its age is accomplit-
of d, and the last and generall feaver may
to s naturally destroy it before six thou-
an and, as me before forty; there is therefore
some

some other hand that twines the three
of Me than that of Nature ; we are no
only ignorant in Antipathies and o-
cule qualities, our ends are as obscure
our beginnings, the line of our dayes
drawne by night, and the various effect
thereon by a pencill that is invisible
wherein though wee confess our igno-
rance, I am sure wee doe not erre, if we
say it is the hand of God.

Sect. 43. I am much taken with two versses
Latan, since I have beene able not onely
as we do at Schoole, to construe, but un-
derstand : *Videturque Dei celorum videre darent,*
Felices esse mori. *We're all deluded, vainly searching waies,*
To make us happy by the length of dayes;
For cunningly too make's protract this breath,
The Gods conteal the happiness of Death.

There be many excellent straines in the
Poet, wherewith his Stoicall Gen-
tian hath liberally supplyed him; and truely
there are singular pieces in the Philoso-
phy of Zeno, and doctrine of the Sto-
ickes : which I perceive, delivered in
Pulpit, passe for clirrant Divinity : yet
herein are they in extreants, that can a-

re low a man to be his owne *Affasine*, and
so highly extoll the end and suicide of
Cato; this is indeed not to feare death,
but yet to be afraid of life. It is a brave
act of valour to contemne death,
but where life is more terrible than
death, it is then the truest valour to
dare to live; and herein Religion hath
taught us a noble example: For all the
valiant acts of *Curtius*, *Scipio*, or *Co-
drus*, doe not parallel or match that one
of *Fob*; and sure there is no torture to
the racke of a disease, nor any Poyn-
yards in death it selfe, like those in the
way of prologue to it. *Emori nolo, sed
me esse mortuum nihil auro*, I would not
dye, but care not to be dead. Were I
of *Cesars* Religion, I should be of his de-
fises, and wish rather to goe off at one
blow, then to be sawed in pieces by the
grating torture of a disease. Men that
ooke no further than their outsides
thinke health an appertinance unto life,
and quarrell with their constitutions for
being sick; but I that have examined the
parts of man, and know upon what ten-
der filaments that fabrick hangs, doe
wonder

wonder that we are not alwaies so ; and considering the thousand dores that lead to death, doe thank my God that wee can die but once. 'Tis not onely the mischiefe of diseases, and the villany of poysons, that make an end of us ; we vainly accuse the fury of Gunnes, and the new inventions of death ; it is in the power of every hand to destroy us, and we are beholding unto every one wee meete, hee doth nor kill us. There is therefore but one comfort left, that though it be in the power of the weakest arme to take away life, it is not in the strongest to depryue us of death : God would not exempt himselfe from that the misery of immortality in the flesh, he undertook not that was in it immortall. Certainly there is no happiness without this circle of flesh, nor is it in the Opticks of these eyes to behold felicity ; the first day of our Jubilée is death, the Devill hath therefore failed of his desires ; we are happier with death than we should have been without it : there is no misery but in himselfe where there is no end of misery ; and so indeed

indeed in his own sense, the Stoick is in the right. Hee forgets that he can die who complaines of misery, wee are in the power of no calamity while death is in our owne.

Now besides this literall and positive kind of death, there are others whereof Divines make mention, and those I thinke, not merely Metaphoricall, as mortification, dying unto sin and the World; therefore, I say, every man hath a double Horoscope, one of his humanity, his birth; another of his Christianity, his baptisme, and from this doe I compute or calculate my Nativitie, not reckoning those *Horae combinate* and odde dayes, or esteeming my selfe any thing, before I was my Saviours, and inrolled in the Register of Christ: Whosoever enjoys not this life, I count him but an apparition, though he weare about him the sensible affections of flesh. In these morall acceptions, the way to bee immortall is to die dayly; nor can I thinke I have the true Theory of death, when I contem-

plate a skull, or behold a Skeleton with those vulgar imaginations it casts upon us; I have therefore intarged that common *Memento mori*, into a more Christian memorandum, *Memento quatuor Novissima*, those four inevitable points of us all, Death, Judgement, Heaven, and Hell. Neither did the contemplations of the Heathens rest in their graves, without a further thought of *Radamanthus* or some Judiciall proceeding after death, though in another way, and upon suggestion of their natural reasons. I cannot but marvaile from what *Sibyll* or Oracle they stote the prophecie of the worlds destruction by fire, or whence *Lucan* learned to say,

*Communis mundo superest rugus, ossibus
Misturus.* ————— (astræ)

*There yet remains to th' world one common
fire,*

*Wherin our bones with stars shall make
one pyre.*

I beleevce the World growes neare its end, yet is neither old nor decayed, nor will ever perishe upon the ruines of its owne principles. As the worke of Creation

ation was above nature, so its adversary, annihilation; without which the world hath not its end, but its mutation. Now what force should bee able to consume it thus farre, without the breath of God, which is the truest consuming flame, my Philosophy cannot informe me. Some beleevē there went not a minute to the worlds creation, nor shall there go to its destruction, those fix dayes so punctually described, make not to them one moment, but rather seem to manifest the method and Idea of the great work of the intellect of God, than the manner how he proceeded in its operation. I cannot dreame that there should be at the laist day any such Judiciall proceeding, or calling to the Barre, as indeed the Scripture seemes to imply, and the literall Commentators do conceive: for unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way, and being written unto man, are delivered, not as they truely are, but as they may bee understood; wherein notwithstanding the different interpretations accor-

ding to different capacities may stand firme with our devotion, nor be any way prejudicall to each single edification.

Sect. 45. Now to determine the day and yeare of this inevitable time, is not onely convincible and statute madnesse, blit also manifest impiety; how shall we interpret *Elias* 6000. yeares, or imagine the secret communicated to a Rabbi, which God hath denyed unto his Angels? It had beene an excellent quære, to have posed the devill of *Delphos*, and must needs have forced him to some strange amphibology; it hath not only mocked the predictions of sundry Astrologers in ages past, but the prophesies of many melancholy heads in these present, who neither understanding reasonably things past or present, pretend a knowledge of things to come, heads ordained onely to manifest the incredible effects of melancholy, and to fulfill old prophesies, rather than be the authors of new. [In those dayes there shall come warres and rumours of warres,] to mee seemes no prophecy, but a constant truth, in all times verified since it was

In those
dayes
there shall
come ly-
ers and
false pro-
phets.

pro-

pronounced : There shall be signes in the Moone and Starres, how comes he then like a theefe in the night, when he gives an item of his comming ? That common signe drawne from the revelation of Antichrist is as obscure as any ; in our common compute he hath beene come these many yeares, but for my owne part to speake freely, I am halfe of opinion that Antichrist is the Philosophers stone in Divinity, for the discovery and invention whereof, though there be prescribed rules , and probable inductions , yet hath hardly any man attained the perfect discovery thereof. That generall opinion that the world growes neere its end, hath possessed all ages past as neerely as ours ; I am afraid that the Soules that now depart, cannot escape that lingring expostulation of the Saints under the altar, *Quonsque Domine ? How long, O Lord ?* and groane in the expectation of that great Jubilee.

This is the day that must make good *Sect. 46.* that great attribute of God his Justice, that must reconcile those unanswerable doubts that torment the wisest under-

standings, and reduce those seeming inequalities, and respective distributions in this world, to an equality and recompensive Justice in the next. This is that one day, that shall include and comprehend all that went before it, wherein as in the last scene, all the Actors must enter to compleat and make up the Catastrophe of this great peece. This is the day whose memory hath only power to make us honest in the darke, and to bee vertuous without a witnessse. *Ipsa fai premium virtus sit;* that vertue is her owne reward, is but a cold principle, and not able to maintaine our variable resolutions in a constant and settled way of goodnesse. I have practised that honest artifice of *Seneca*, and in my retired and solitary imaginations, to detaine mee from the foulenesse of vice, have fancied to my selfe the presence of my dear and worthiest friends, before whom I should lose my head, rather than be vicious, yet herein I found that there was nought but mortall honesty, and this was not to be vertuous for his sake who must reward us at

at the last. I have tryed if I could reach that great resolution of his, to be honest, without a thought of Heaven or Hell; and indeed I found upon a naturall inclination, and inbred loyalty unto vertue, that I could serve her without a livery, yet not in that resolved and venerable way, but that the frailtie of my nature, upon an easie temptation, might be induced to forget her. The life therefore and spirit of all our actions, is the resurrection and stable apprehension, that our ashes shall enjoy the fruit of our pious endeavours; without this, all Religion is a Fallacy, and those impieties of *Lucian, Euripedes, and Julian* are no blasphemies, but subtle verities, and Atheists have beeene the onely Philosophers.

How shall the dead arise, is no question of my faith, to believe onely possibilities, is not faith, but mere Philosophy; many things are true in Divinity, which are neither inducible by reason, nor confirmable by sense, and many things in Philosophy confirmable by sense, yet not inducible by reason, Thus

it is impossible by any solid or demonstrative reasons to perswade a man to beleieve the conversion of the Needle to the North; though this be possible, and true, and easily credible, upon a single experiment unto the sense. I beleieve that our estranged and divided ashes shall unite againe, that our separated dust after so many pilgrimages and transformations into the parts of Mineralls, Plants, Animals, Elements, shall at the voice of God returne into their primitive shapes; and joine againe to make up their primary and predestinate formes. As at the Creation, there was a separation of that confused masse into its species, so at the destruction thereof there shall be a separation into its distinct individualls. As at the Creation of the world, all the distinct species that we behold, lay involved in one masse, till the fruitfull voice of God separated this united multitude into its severall species: so at the last day, when these corrupted reliques shall be scattered in the wilderness of formes, and seem to have forgot their proper habits

bits, God by a powerfull voice shall command them back into their proper shapēs, and call them out by their single individuals : Then shall appear the fertility of *Adam*, and the magick of that sperme that hath dilated into so many millions. I have often beheld as a miracle, that artificiall resurrection and revivification of *Mercury*, how being mortified into a thousand shapes, it assumes againe its owne, and returnes into its numericall selfe. Let us speake naturally, and like Philosophers, the formes of alterable bodies in these sensible corruptions perish not ; nor, as wee imagine, wholly quit their mansions, but retire and contract themselves into their secret and unaccessible parts, where they may best protect themselves from the action of their Antagonist. A plant or vegetable consumed to ashes, by a contemplative and schoole Philosopher seemes utterly destroyed, and the forme to have taken his leave for ever. But to a sensible Artist the formes are not perished, but withdrawne into their incombustible part, where they lye secure from the acti-

on

on of that devouring element. This is made good by experience, which can from the ashes of a plant revive the plant, and from its cinders recall it in ~~so~~ to its stalkes and leaves againe. What the Art of man can doe in these infernall pieces, what blasphemy is it too affirm the finger of God cannot doe in these more perfect and sensible structures? This is that mysticall Philosophy, from whence no true Scholler becomes an Atheist, but from the visible effects of nature, growes up a reall Divine, and he that holds not in a dreame, as *Ezekiel*, but in case an ocular and visible object the types of his resurrection.

Sect. 47. Now, the necessary Mansions of our restored selves, are those two contrary and incompatible places, wee call Heaven and Hell; to define them, or strictly to determine what, and where these are, surpasseth my Divinity. That elegant Apostle which seemed to have a glimpse of Heaven to hath left but a negative description thereof, which neithers eye hath seen, nor ear hath heard, nor can enter into the

in the heart of man: he was translated out
of himself to behold it, but being return-
ed into himself could not expresse it.
in Saint Johns description by Emeralds,
Chrysolites, and precious stones, is too
eweake to expresse the materiall Heaven
we behold. Briefly therefore, where-
the soule hath the full measure, and
complement of happiness, where the
boundlesse appetite of that spirit re-
mainnes complyantly satisfied, that it can
neither desire addition nor alteration,
that I thinke is truely Heaven: and this
can onely be in the enjoyment of that
essence, whose infinite goodness is able
to terminare the desires of it selfe, and
the unsatiable wishes of ours; where-
ver God will thus manifest himselfe,
there is Heaven, though within the cir-
cle of this sensible world. Thus the
soule of man may be in Heaven any-
where, even within the limits of his
owne proper body, and when it ceaseth
to live in the body, it may remaine in
its owne soule, that is its Creator. And
thus woe may say that Saint Paul, wher-
ther in the body, or out of the body,
was

was yet in Heaven. To place it in the Empyreal, or beyond the tenth Spheare, is to forget the worlds destruction; for when this sensible world shall be destroyed, all shall then be here as it is now there, an Empyreall Heaven, a *quasi vacuitie*, when to ask where Heaven is, is to demand where the presence of God is, or where wee have the glory of that happy vision. *Moses* that was bred up in all the learning of the *Egyptians*, committed a grosse absurdity in Philosophy when with these eyes of flesh he desired to see God, and petitioned his Maker that is truth it selfe, to a contradiction. Those that imagine Heaven and Hell neighbours, and conceive a vicinity between those two extremes, upon consequence of the Parable, where *Dives* discoursed with *Lazarus* in *Abrahams* boosome, doe too grossely conceive of those glorified creatures, whose eyes shall easily out-see the Sunne, and behold without a perspective the extreamest distances; for if there shall be in our glorified eyes the faculty of sight and reception of objects, I could think the visible species them

to be in as unlimitable a way as now
the intellectuall. I grant that two bodies
placed beyond the tenth Spheare, or in
a vacuity, according to *Aristotles* Philo-
sophy, could not behold each other, be-
cause there wants a body or Medium to
hand and transport the visible rayes of
the object unto the sense; but when there
shall be a generall defect of either Medi-
um to convey, or light to prepare and di-
spose that Medium, and yet a perfect vi-
sion, wee must suspend the rules of our
Philosophy, and make all good by a
more absolute piece of Opticks.

I cannot tell how to say that fire is the
essence of hell; I know not what to make
of Purgatory, or conceive a flame that
can either prey upon, or purifie the sub-
stance of a soule; those flames of sulphure
mentioned in the scriptures, I take not to
be understood of this present Hell, but of
that to come, where fire shall make up
the complement of our tortures, & have
a body or subject wherein to manifest
its tyranny: Some who have had the
honour to be textuarie in Divinity, are of
opinjon it shall be the same specificall
fire

Sect. 48.

fire with ours. This is hard to conceive; yet can I make good how even the fire may prey upon our bodies, and yet not consume us: for in this materiall world there are bodies that persist invicible in the powerfulest flames, and though ne by the action of fire they fall into ignition and liquation, yet will they newe suffer a destruction: I would gladly know how Moses with an actuall fire calcin'd or burnt the Golden Calfe unto powder for that mysticall metall of Gold, who at solary and celestiall nature I admire, exposed unto the violence of fire, growe only hot and liquifies, but consumeth not: so when the consumable and volatile pieces of our bodies shall be refined into a more impregnable and fixed temper like Gold, though they suffer from the action of flames, they shall newe to perish, but lie immortall in the armes of fire. And surely if this frame must suffer only by the action of this element, there will many bodies escape, and not onely Heaven, but earth will not bee an end, but rather a beginning: For the present it is not earth, but a composi-

dition of fire, water, earth, and aire; but at that time spoyled of these ingredients, it shall appear in a substance more like it selfe, its ashes. Philosophers that opinioned the worlds destruction by fire, did never dreame of annihilation, which is beyond the power of sublunary causes; for the last and proper action of that element is but vitrification, or a reduction of a body into glasse, and therefore some of our Chymicks facetiously affirm, that at the last fire all shall be crystallized and reverberated into glasse, which is the utmost action of that element. Nor need we feare this term [annihilation] for wonder that God will destroy the workes of his Creation: for man subsisting, who is, and will then truly appear a Microcosme, the world cannot be said to be destroyed. For the eyes of God and perhaps also of our glorified selves, shall as really behold and contemplate the world in its Epitome or contracted essence, as now it doth at large and in its dilated substance. In the seed of a Plant to the eyes of God, and to the understanding of man, there exists, though in

an invisible way, the perfect leaves, flowers, and fruit thereof: (for things that are in posse to the sense, are actually existent to the understanding.) Thus God beholdes all things, who contemplates a fully his workes in their Epitome, as in their full volume, and beheld as amplie the whole world in that little compendium of the sixth day, as in the scattered and dilated pieces of those five before.

Sect. 49. Men commonly set forth the torments of Hell by fire, and the extremity of corporall afflictions, and describe Hell in the same method that Mahomet doth Heaven. This indeed makes a noise, and drums in popular cares: but if this be the terrible piece thereof, it is not worthy to stand in diameter with Heaven, whose happinesse consists in that part that is best able to comprehend it, that immortall essence, that translated divinity and colony of God, the Soule. Surely though wee place Hell under earth, the Devil walke and purlue is about it; men speake too popularly who place it in those flaming mountaines, which to grosser apprehensions represent Hell. The heart o-

man is the place the Devils dwell in; I
feele sometimes a Hell within my selfe,
Lucifer keeps his Court in my breast, Li-
zion is revived in me. There are as many
hells, as *Anaxagoras* concited worlds;
there was more then one hell in Magda-
leh, when there were seven devils, for e-
very devil is an hell unto himselfe; hee
holds enough of torture in his owne
ubi, and needs not the misery of circum-
ference to afflet him, and thus a distra-
cted conscience here is a shadow or in-
trodition unto hell hereafter, Who can
but pity the mercifull intention of those
hands that doe destroy themselves; the
devil, were it in his power, would doe
the like; which being impossible, his mi-
stries are endless, and he suffers most in
that attribute wherein he is impassible,
his immortality.

to not in min or
he thank God that with joy I mention Sect. 59.
it, I was never afraid of Hell, nor never
grew pale at the desription of that
place I have so fixed my contempla-
tions on Heaven, that I have almost for-
got the Idea of Hell, and am afraid ra-
ther to lose the joyes of the one than

endure the misery of the other, to be de-
prived of them is a perfect Hell, and needs
mee thinks no addition to compleat our
afflictions ; that terrible terme hath
never detained me from sinne, nor do I
owe any good action to the name there-
of : I fear God, yet am not afraid of
him, his mercies make me ashamed of
my sins, before his judgments afraid
thereof : these are the forced and sec-
ondary method of his wisdome, which
hee useth but as the last remedy, and
upon provocation, a course rather to
deterre the wicked, than incite the ver-
tuous to his worship. I can hardly
thinke there was ever any scared into
Heaven, they goe the fairest way to
Heaven, that would serve God without
a Hell ; other Mercenaries that crouch
unto him in feare of Hell, though they
terme themselves the servants, are indeed
but the slaves of the Almighty.

107.102
Sect. 51.

And to be true, and speak my sonle,
when I survey the occurrences of my
life, and call into account the finger of
God , I can perceive nothing but

an abyss and masse of mercies; either in generall to mankinde, or in particular to my selfe; and whether out of the prejudice of my affection, or an inverting and partiall conceit of his mercies, I know not, but those which others terme crosses, afflictions, judgments, misfortunes, to mee who enquire farther into them then their visible effects, they both appeare, and in event have ever proved the secret and dissembled favours of his affection. It is a singular piece of Wisdom to apprehend truly, and without passion the works of God, and so well to distinguish his Justice from his Mercy, as not miscall those noble attributes; yet it is likewise an honest piece of Logick so to dispute and argue the proceedings of God, as to distinguish even his judgments into mercies. For God is mercifull unto all, because better to the worst, than the best deserve, and to say hee punisheth none in this world, though it be a Paradox, is no absurdity. To one that hath committed murther, if the Judge should

onely ordaine a Fine, it were a madnesse to call this a punishment, and to repine at the sentence, rather then admire the clemencie of the Judge. Thus our offences being mortall, and deserving not onely death, but damnation, if the goodnessse of God be content to traverse and passe them over with a losse, misfortune, or disease; what frensic were it to terme this a punishment, rather than an extremity of mercy, and to groane under the rod of his judgements, rather than admire the Scepter of his mercies? Therefore to adore, honour, and admire him, is a debt of gratitude due from the obligation of our nature, states, and conditions; and with these thoughts, he that knowes them best, will not deny that I adore him: That I obtain Heaven, and the blisse thereof, is accidentall, and not the intended worke of my devotion, it being a felicity I can neither think to deserve, nor scarce in modesty to expect. For these two ends of us all, either as rewards or punishments, are mercifully ordained and disproportionally disposed unto our

our actions, the one being so far beyond our deserts, the other so infinitely below our demerits.

There is no salvation to those that Sect. 52.
believe not in Christ, that is, say some,
since his Nativity, and as Divinity af-
firmeth, before also; which makes me
much apprehend the ends of those ho-
nest Worthies and Philosophers which
died before his incarnation. It is hard to
place those soules in Hell whose worthy
lives doe teach us vertue on earth; me-
thinks amongst those many subdivisions
of hell, there might have been one Limbo
left for these! What a strange vision will
it be to see their poetical fictions con-
verted into verities, and their imagined &
fancied Furies, into reall Devils? how
strange to them will sound the His-
tory of *Adam*, when they shall saffer for
him they never heard of? When they
derive their genealogy from the Gods,
shall know they are the unhappy issue
of sinfull man? It is an instant part of
reason to controvert the works of God,
or question the justice of his proce-
dings. Could humility teach others, as

it hath instructed me, to contemplate the infinite and incomprehensible distance betwixt the Creator and the Creature, or did wee seriously perpend that one Simile of Saint Paul, *Shall the Vessell say to the Potter, Why hast thou made me thus?*, it would prevent these arrogant disputes of reason, nor would we argue the definitive sentence of God, either to Heaven or Hell. Men that live according to the right rule and law of reason, live but in their owne kinde as beasts do in theirs; who justly obey the prescript of their natures, and therefore cannot reasonably demaund a reward of their actions, as onely obeying the naturall dictates of their reason. It will therefore, and must at last appeare, that all salvation is through Christ; which verity I feare these great examples of vertue must confirme, and make it good, how the perfecckest actions of earth have no title or claime unto Heaven.

Sect. 53.

Nor truly doe I think the lives of these or of any other were ever correspondent, or in all points conformable unto their doctrines; it is evident that

Aristotle

Aristotle transgressed the rule of his owne Ethics; the Stoicks that condemne passion, and command a man to laugh in *Phalaris* his Bull, could not endure without a groane a fit of the Stone or Colick. The Scepticks that affirmed they know nothing, even in that opinion confute themselves, and thought they knew more then all the World beside. *Diogenes* I hold to be the most vain-glorious man of his time, and more ambitious in refusing all honours, than *Alexander* in rejecting none. Vice and the Devil put a fallacie upon our reasons, and provoking us too hastily to run from it, entangle and profound us deeper in it. The Duke of *Venice*, that weds himselfe unto the Sea, by a Ring of Gold, I will not argue of prodigality, because it is a solemnity of good use and consequence in the State. But the Philosopher that threw his mony into the Sea to avoid avarice, was a notorious prodigall. There is no road or ready way to vertue, it is not an easie point of art to disentangle our selves
vniuersitatis et societatis ad H 4
from
such

from this riddle, or web of sinne : To perfect virtue, as to Religion, there is required a Panoplia or compleat armour ; that whilst we lye at close ward against one vice, we lye open to the vennie of another ; and indeed wiser discretions that have the thred of reason to conduct them, offend without a pardon ; whereas under heads many stumble without dishonour. There goe so many circumstances to pieee up one good action, that it is a lesson to be good, and wee are forced to be vertuous by the booke. Againe the practice of men holds not an equal pace, yea, and oftener runnes counter to their Theory ; we naturally know what is good, but naturally pursue what is evill : the Rhetorick where-with I perswade another cannot perswade my selfe : there is a depraved appetite in us, that will with patience heare the learned instructions of Reason ; but yet performe no farther than agrees to its owne irregular humour. In briefe, we all are monsters, that is, a composition of man and beast, whereto we must endeavour to be as the Poets fancy

that wise man *Chiron*, that is, to have the Region of Man above that of Beast, and sense to sit but at the feet of reason. Lastly, I doe desire with God, that all, but yet affirme with men, that few shall know salvation, that the bridge is narrow, the passage straight unto life; yet those who doe confine the Church of God, either to particular Nations, Churches, or Families, have made it farre narrower than our Saviour ever meant it.

The vulgarity of those judgements Sect. 54.
that wrap the Church of God in *Strabo's* cloake and restraine it unto Europe, seeme to me as bad Geographers as *Alexander*, who thought hee had conquer'd all the world when he nott subdued the halfe of any part thereof: For wee cannot deny the Church of God both in Asia and Africa, if we doe not forget the Peregrinations of the Apistles, the deatnes of their Martyrs, the sessions of many, and even in our reformed judgement lawfull councells held in those parts in the minority and holage of ours: nor must ga few differences more

more remarkable in the eyes of man than perhaps in the judgment of God, excommunicate from Heaven one another, much less those Christians who are in a manner all Martyrs, maintaining their faith in the noble way of persecution, and serving God in the fire, whereas we honour him but in the Sunshine.

Tis true we all hold there is a number of Elect and many to be saved, yet take our opinions together, and from the confusion thereof there will be no such thing as salvation, nor shall any one bee saved; for first the Church of Rome condemneth us, we likewise them, the Sub-reformists and Sectaries sentence the Doctrine of our Church as damnable, the Atomist, or Familist reprobates all these, and all these them againe. Thus whilst the mercies of God do promise us Heaven, our conceits and opinions exclude us from that place. There must be therefore more than one Saint Peter, no particular Churches and Sects usurpe the gates of Heaven, and turne the key against each other, and thus we goe to heaven against each others wills,

Conceits and opinions, and with as much uncharity as ignorance, do erre I feare in points, nor only of our owne, but one anothers salvation.

I beleevē many are saved who to Sect. 35.
man seeme reprobated, and many are reprobated, who in the opinion and sentence of man stand elected ; there will appearē at the last day, strange, and unexpected examples, both of his Justice and his Mercy, and therefore to define either is folly in man, and insolency, even in the Devills, those acute and subtill spirits , in all their sagacity, can hardly divine who shall bee saved ; which if they could prognosticke, their labour were at an end ; nor need they compass the earth seeking whom they may devour. Those who upon a rigid application of the Law, sentence Solomon unto damnation, condigne not onely him , but themselves, and the whole World ; for by the Letter, and written Word of God, wee are without exception in the state of Death, but there is a prerogative of God, and an arbitrary pleasure above the Letter of his owne Law,

Law, by which alone we can pretend unto salvation, & through which Solomon might be as easily saved as those who condemne him.

Sect. 56. The number of those who pretend unto salvation, and those infinite swarms who think to passe through the eye of this Needle, have much amazed me. That name and compellation of little *Flocke*, doth not comfort but deject my devotion, especially when I reflect upon mine owne unworthiness, wherein, according to my humble apprehensions, I am below them all. I beleevethere shall never be an Anarchy in Heaven, but as there are Hierarchies amongst the Angels, so shall there be degrees of priority amongst the Saints. Yet is it beyond my ambition to aspire unto the first ranks, my desires only are, and I shall be happy therein to be but the last man, and bring up the Rere in Heaven.

Sect. 57. Againe, I am confident, and fully persuaded, yet dare not take my oath of my salvation; I am as it were sure, and do two and twenty times speake this truth to be so.

believe without all doubt that there is such a City as *Constantinople*, yet for me to take my oath thereon, were a kinde of perjury, because I hold no infallible warrant from my owne sense to confirme mee in the certainty thereof: And truely, though many pretend an absolute certainty of their salyvation, yet when an humble soule shall contemplate her owne unworthiness, she shall meet with many doubts, and suddenly finde how little wee stand in need of the precept of Saint Paul, *Worke out your salvation with feare and trembling*. That which is the cause of my election, I hold to be the cause of my salvation, which was the mercy and beneplacit of God, before I was, or the foundation of the World. *Before Abraham was, I am*, is the saying of Christ, yet is it true in some sense if I say it of my selfe, for I was not only before my selfe, but *Adam*, that is, in the Idea of God, and the decree of that Synod held from all Eternitie. And in this sense, I say, the world was before the Creation, and at an end before it had a beginning; and thus was I dead

dead before I was alive, though my grave be *England*, my dying place was *Paradise*, and Eve miscarried of me before she conceiv'd of *Cain*.

Sect. 58. Insolent zeales that doe deiry good workes and rely onely upon faith, take away merit: for depending upon the efficacy of their faith, they enforce the condition of God, and in a more sophistieall way doe seeme to challenge Heaven. It was decreed by God, that onely those that lapt in the water like dogges, should have the honour to destroy the *Midianites*, yet could none of those justly challenge, or imagine hee deserved that honour thereupon. I doe not deny, but that true faith, and such as God requires, is not onely a matke or token, but also a meanes of our salvation, but where to finde this, is as obscure to me, as my last end. And if our Saviour could object unto his owne Disciples, and Favourites, a faith, that to the quantity of a graine of Mustard seed, is able to remove Mountaines; surely that which wee boast of, is not any thing, or at the most, but a remove from nothing.

nothing. This is the Tenor of my belief; wherein, though there bee many things singular, and to the humour of my irregular selfe, yet if they square not with maturer judgements, I disclaime them, and do no further favour them, than the learned and best judgments shal authorize them.



The second Part.

NOW for that other vertue of Cha-
rity, without which Faith is a meere
notion, and of no existence, I have ever
endeavoured to nourish the mercifull
disposition, and humane inclination I
borrowed from my Parents, and regu-
late it to the written and prescribed
Lawes of Charity; and if I hold the
true anatomy of my selfe, I am deline-
ated and naturally fram'd to such a piece
of vertue: for I am of a constitution so
generall, that it conforteth and sympathi-
zeth with all things; I have no anti-
pathy, or rather Idio-syncrasie, in diet,
humour, aire, any thing: I wonder not
at

at the *French* for their dishes of frogges, snailles, and toadstooles, nor at the Jewes for Locusts and Grasse-hoppers, but being amongst them, make them my common viands; and I finde they agree with my stomach as well as theirs. But could I digest a Sallad gathered in Church-yard, as well as in a Garden. I cannot start at the presence of a Serpent, Scorpion, Lizard, or Salamander, at the sight of a Toad or Viper, I find in me no desire to take up a stone to destroy them. I feele not in my self those common Antipathies that I can discouer in others: Those nationall repugnances doe not touch me, nor doe I beholde with prejudice the *French*, *Italian*, *Spaniard*, and *Dutch*; but where I find their actions in ballance with my Countrey mens, I honour, love, and embrase them in some degree; I was borne in the eighth Climate, but seeme for to bee framed and constellated unto all: I am no plant that will not prosper out of a Garden. All places, all ayres make unto mee one Country; I am in *England* every where, and under any meridian.

I have beeene shipwrackt, yet am not
enemie with the sea or winds; I can stu-
dy, play, or sleepe in a tempest. In
briefe, I am averse from nothing, my
conscience would give mee the lie if I
should say I absolutely detest or hate
any essence but the Devill, or so at least
abhorre any thing but that wee might
come to composition. If there bee any
among those common objects of hatred
I doe contemne and laugh at, it is that
great enemy of reason, vertue and re-
ligion, the Multitude, that numerous
piece of monstrofity, which taken asun-
der seeme men, and the reasonable crea-
tures of God; but confusd together,
make but one great beast, and a monstro-
fity more prodigious then Hydra; it is
no breach of Charity to call these
Fooles, it is the style all holy Wri-
ters haye afforded them, set downe by
Solomon in *Canonicall Scripture*, and a
point of our faith to beleve so. Neither
in the name of Multitude doe I onely in-
clude the base and minor sort of peo-
ple; there is a rabble even amongst the
Gentry, a sort of Plebeian heads,
whose

whose fancy moves with the same
wheel as these ; men in the same Le-
vel with Mechanicks, though their
fortunes doe somewhat guild their in-
firmities, and their purses compound for
their follies. But as in casting account,
three or four men together come short
in account of one man placed by himself
below them : So neither are a troope of
these ignorant Doradoes, of that true
esteeme and value, as many a forlorne
person, whose condition doth place
them below their feete. Let us speake
like Politicians, there is a Nobility
without Heraldry, a naturall dignity,
whereby one man is ranked with ano-
ther, another filed before him, accor-
ding to the quality of his desert, and
preheminence of his good parts.
Though the corruption of these times,
and the byas of present practise wheel
another way, thus it was in the first and
primitive Common-wealths, and is yet
in the integrity and Cradle of well-or-
dered Politics, till corruption getteth
ground, ruder desires labouring after
that w^{ch} wiser considerations contemne,
every

every one having a liberty to amasse and heap up riches, and they a license or faculty to doe or purchase any thing.

This generall and indifferent temper ^{Sect. 2.} of mine, doth more neerly dispose mee to this noble vertue. It is a happinesse to bee born and framed unto vertue, and to grow up from the seeds of nature, rather then the inoculation and forced grafts of education; yet if wee are directed only by our particular Natures, and regulate our inclinations by no higher rule than that of our reasons, we are but Moralists; Divinity will still call us Heathens. Therefore this great work of charity, must have other motives, ends, and impulsions: I give no almes to satisfie the hunger of my Brother, but to fulfill and accomplish the Will and Command of my God; I draw not my purse for his sake that demands it, but his that enjoyed it; I relieve no man upon the Rhetorick of his miseries, nor to content mine owne commiserating disposition, for this is still but morall charity, and an act that oweth more to passion than reason. He that reliyes another upon the bare sug-

gestion and bowels of pity, doth not this so much for his sake, as for his own: for by compassion wee make others misery our own, and so by relieving them, we relieve our selves also. It is as erroneous a conceit to redresse other Mens misfortunes upon the common considerations of mercifull natures, that it may be one day our own case, for this is a sinister & politick kind of charity, whereby we seem to bespeak the pities of men in the like occasions: and true'y I have observed that those professed Eleemosynaries, though in a croud or multitude, doe yet direct and place their petitions on a few and selected persons; there is surely a Phy siognomy, which those experienced and Master Mendicants observe; whereby they instantly discover a mercifull aspect, and will single out a face, wherein they spy the signatures and markes of mercy: for there are mystically in our faces certaine characters which carry in them the motto of our Soules, wherein he that can read A.B.C. may read our natures. I hold moreover that there is a Phyrogny, or Phy siognomy

siognomy, not onely of men, but of Plants, and Vegetables; and in every one of them, some outward figures which hang as signes or bushes of their inward formes. The finger of God hath left an inscription upon all his workes, not graphicall or composed of Letters, but of their severall formes, constitutions, parts, and operations, which aptly joyned together doe make one word that doth expresse their natures. By these Letters God calls the Starres by their names, and by this Alphabet *Adam* assigned to every creature a name peculiar to its Nature. Now there are besides these Characters in our faces, certaine mysticall figures in our hands, which I dare not call meere dashes, strokes, *ala volee*, or at randome, because delineated by a pencill, that never workes in vaine; and hereof I take more particular notice, because I carry that in mine owne hand, which I could never read of, nor discover in another. Aristotle, I confesse, in his acute, and singular booke of Phsyiognomy, hath made no mention of Chiromancy, yet

I beleeve the *Egyptians*, who were neerer addicted to those abstruse and mysticall sciences, had a knowledge therin, to which those vagabond and counterfeit *Egyptians* did after pretend, and perhaps retained a few corrupted principles, which sometimes might verifie their prognosticks.

It is the common wonder of all men, how among so many millions of faces, there should be none alike; Now contrary, I wonder as much how there should be any; he that shall consider how many thousand severall words have bee[n] carelesly and without study composed out of 24 Letters; withall how many hundred lines there are to bee drawne in the fabrick of one mans, shall easily finde that this variety is necessary: And it will be very hard that they shall so concurre as to make one portraet like another. Let a Painter carelesly limbe out a Million of faces, and you shall finde them all different, yea let him have his copy before him, yet after all his art there will remaine a sensible distinction; for the patterne or

or example of every thing is the perfectest in that kinde, whereof wee still come short, though we transcend or goe beyond it, because herein it is wide, and agrees not in all points unto its Copy. Nor doth the similitude of Creatures disparage the variety of nature, nor any way confound the workes of God. For even in things alike there is diversity, and those that doe seeme to accord, doe manifestly disagree. And thus is man like God, for in the same things that wee resemble him, wee are utterly different from him. There was never any thing so like another, as in all points to concurre, there will ever some reserved difference slip in, to prevent the identity, without which, two severall things would not be alike, but the same, which is impossible.

But to returne from Philosophy to Sect. 3. Charity, I hold not so narrow a conceit of this vertue, as to conceive that to give almes, is onely to be Charitable, or thinke a piece of Liberality can comprehend the Totall of Charity; Divinity hath wisely divided the act there-

of into many branches, and hath taught us in this narrow way, many pathes unto goodness; as many wayes as wee may doe good, so many wayes wee may bee Charitable; there are infirmities, not onely of body, but of soule, and fortunes, which doe require the mercifull hand of our abilities. I cannot contemn a man for ignorance, but behold him with as much pity as I doe *Lazarus*. It is no greater Charity to cloath his body, then apparell the nakednesse of his Soule. It is an honorable object to see the reasons of other men weare our Liveries, and their borrowed understandings doe homage to the bounty of ours: It is the cheapest way of beneficence, and like the naturall charity of the Sunne illuminates another without obscuring it selfe. To bee reserved and caitif in this part of goodness, is the sordidest piece of covetousnesse, and more contemptible than the pecuniary avarice. To this (as calling my selfe a Scholar) I am obliged by the duty of my condition, I make not therefore my head a grave, but a treasure of knowledge;

Jedge; I intend no Monopoly, but a Community in learning; I study not for my owne sake onely, but for theirs that study not for themselves. I envy no man that knowes more than my selfe, but pity them that knowes lesse. I instruct no man as an exercise of my knowledge, or with an intent rather to nourish and keepe it alive in mine owne head, than beget and propagate it in his; and in the midst of all my endeavours there is but one thought that dejects mee, that my acquired parts must perish with my selfe, nor can bee legacyed among my honoured Friends. I cannot fall out or contemne a man for an error, or conceive why a difference in opinion should divide an affection: for controversies, disputes, and arguments, both in Philosophy, and in Divinity, if they meete with discreet and peaceable natures, doe not infringe the Lawes of Charity in all disputes; so much as there is of passion, so much there is of nothing to the purpose, for then reason like a bad Hound spends upon a false sent, and forsakes the question.

stion first started. And this is one reason why controversies are never determined, for though they be amply proposed, they are scarce at all handled, they doe so swell with unnecessary Digressions, and the Parenthesis on the party, is often as large as the main discourse upon the subject. The Foundations of Religion are already established, and the principles of Salvation subscribed unto by all, there remaines no many controversies worth a passion, and yet never any disputed without, no only in Divinity, but inferiour Arts. What a βατεροχρηματικα and hot skirmish is betwixt S. and T. in *Lucian*: How doth Grammarians hack and slash for the Genitive case in *Jupiter*? How doe they breake their owne pates to salve that of *Priscian*? *Si feret in terris, rideret Democritus*. Yea, even amongst wiser militants, how many wounds have been given, and credits slaine for the poore victory of an opinion or beggerly conquest of a distinction? Scholars are men of Peace, they beare no armes, but their tongues are sharper then

than ~~Acting~~ his razor, their pens carry farther, and give a lowder report than thunder; I had rather stand in the shock of a Bafilisco, than in the fury of a merciless pen. It is not mere zeale to Learning, or devotion to the Muses, that wiser Princes patron the Arts: and carry an indulgent aspect unto Schollers, but a desire to have their names eternized by the memory of their writings, and a feare of the revengefull pen of succeeding ages: for these are the men, that when they have played their parts, and had their *exits*, must step out and give the morall of their Scenes, and deliver unto posterity an Inventory of their vertues and vices. And surely there goes a great deale of conscience to the compiling of an History, there is no reproach to the scandall of a Story; It is such an Authentick kind of falsehood, that with authority belies our good names to all Nations and Posterity.

There is an other offence unto Ch. -Sect. 4.
rity, which no Author hath ever written of, and few take notice of, and
that's,

that's the reproach, not of whole professions, mysteries and conditions but of whole nations, wherein by opprobrious Epithets wee miscall each other, and by an uncharitable Logick from a disposition in a few conclude all habit in all.

Le mutin Anglois, et le bravache Escossais,
Le bougre Italian, et le fol Francois;
Le poultron Romani, le larron de Gascongne,
L' Espagnol superbe, et l' Aleman yurongne.
Saint Paul that cals the Cretians lyers doth it but indirectly and upon quotation of their owne Poet. It is as bloody a thought in one way as Neroes was in another. For by a word wee wound a thousand, and at one blow assassine the honour of a Nation. It is as compleate a piece of madnesse to miscall and rave against the times: or thinke to recall men to reason, by a fit of passion: *Democritus* that thought to laugh the times into goodnessse, seemes to me as deeply Hypochondriack, as *Heraclitus* that bewailed them; it moves not my spleen to behold the multitude in their proper humors, that is, in their fits of folly & madness, as wel understand-

proderstanding that Wisedome is not pro-
phan'd unto the World, and 'tis the pri-
op-viledge of a few to be vertuous. They
h o that endeavour to abolish vice & destroy
ick also virtue; for contraries, though they
de destroy one another, are yet in life of
one another. Thus vertue (abolish vice)
Sois is an Idea: againe, the communitic of
sinne doth not disparage goodnesse; for
when vice gaines upon the major parr,
vertue, in whom it remaines, becomes
more excellent, and being lost in some,
multiplies its goodnesse in others which
ody remaine untouched, and persists intire
s in the generall inundation. I can there-
d a fore behold vice without a Satyre, con-
the tent onely with an admonition or in-
fructive reprehension; for Noble na-
tures, and such as are capable of good-
nessse, are railed into vice, that might
as easily bee admonished into vertue;
and wee should bee all so farre the Ora-
tors of goodnesse, as to protect her from
the power of vice, and maintaine the
cause of injured truth. No man can just-
ly censure or condemne another, be-
cause indeed no man truely knowes a-
nother.

nother. This I perceive in my selfe, for
I am in the dark to all the world, and
my nearest friends behold mee but in a
cloud; those that know mee but super-
ficially, think lesse of me than I doe of
my selfe; those of my neare acquaintance
think more; God, who truely
knowes me, knowes that I am nothing,
for he onely beholds mee, and all the
world, who lookest not on us through
a derived ray, or a trajector of a sensi-
ble species, but beholds the substance
without the helpes of accidents, and
the formes of things, as we their ope-
rations. Further, no man can judge ano-
ther, because no man knowes himselfe,
for we censure others but as they dis-
agree from that humor which wee fan-
cy landeable in our selves, and commend
others but for that wherein they seeme
to quadrate and consent with us. So
that in conclusion, all is but that we all
condemne selfe love. Tis the gene-
rall complaint of these times, and per-
haps of those past, that charity growes
cold; which I perceive most verified in
those which most doe manifest the fires
and

and flames of zeale; for it is a vertue
that best agrees with coldest natures;
and such as are complexioned for humili-
ty. But how shall wee expect charity
towards others, when we are uncharita-
ble to our selves? Charity begins at
home, is the voice of the World, yet
is every man his greatest enemy, and as
it were, his owne executioner. *Non
occides,* is the Commandement of God,
yet scarce observed by any man; for I
perceive every man is his owne *Arro-
pos,* and lends a hand to cut the thred of
his own dayes. *Cain* was nor therefore
the first Murtherer, but *Adam*, who
brought in death; wherefore hee beheld
the practise and example in his owne
sonne *Abel*, and saw that verified in the
experience of another, which faith could
not perswade him in the *Theory* of
himselfe.

There is I thinke no man that appre-
hends his owne miseries less than my
selfe, and no man that so nearely ap-
prehends anothers. I could loose an
arme without a teare, and with few
groanes, mee thinkes, bee quartred into
picces;

pieces; yet can I weepe most seriously at a Play, and receive with a true passion, the counterfeit grieves of thosc knowne and professed impostures. It is a barbarous part of inhumanity to adde unto any afflicted parties misery, or endeavour to multiply in any man, a passion, whose single nature is already above his patience; this was the greatest affliction of *Job*, and those oblique expostulations of his friends a deeper injury than the downe-right blowes of the Devil. It is not the teares of our owne eyes onely, but of our friends also, that doe exhaust the current of our sorrowes; which falling into many streames, runne more peaceably, and is contented with a narrower channel. It is an act within the power of charity, to translate a passion out of one breast into another, and to divide a sorrow almost out of it selfe, for an affliction like a dimension may bee so divided, as if not indivisible, at least to become insensible. Now with my friend I desire not to share or participate, but to engrosse his sorrows, that by making them mine owne,

owne, I may more easilly discusse them; for in mine owne reasoun, and within my selfe I can command that, which I cannot intreat without my selfe, and within the circle of another. I have often thought those noble paires and examples of friendship not so truely Histories of what had beeue, as fictions of what should be, but I now perceive nothing in them but possibilities, nor any thing in the Heroick examples of *Damon* and *Pythias*, *Achilles* and *Patrellus*, which mee thinkes upon some grounds I could not performe within the narrow compasse of my selfe. That a man should lay downe his life for his friend, seemes strange to vulgar affections, and such as confine themselves within that worldly principle, Charity boginnes at home. For mine owne part, I could never remember the relations that I held unto my selfe, nor the respect that I owe unto my owne nature, in the cause of God, my Countrey, and my Friends. Next to these three, I doe embrase my selfe; I confess I do not obserue that order that the Schooles or-

daine our affections, to love our Parents, Wifes, Children, and then our Friends, for excepting the injunctions of Religion, I doe not find in my selfe such a necessary and indissoluble Sympathy to all those of my bloud. I hope I doe not break the fifth Commandement, if I conceive I may love my friend before the nearest of my bloud, even those to whom I owe the principles of life; I never yet cast a true affection on a Woman, but I have loved my friend as I doe vertue, my soule, my God. From hence me thinkes I doe conceive how God loves man, what happinesse there is in the love of God. Omitting all other, there are three most mysticall unions; Two natures in one person; three persons in one nature; one soule in two bodies. For though indeed they be really divided, yet are they so united, as they seeme but one, and make rather a duality then two distinct soules.

Sect. 6.

There are wonders in true affection, it is a body of *Enigmas*, mysteries and riddles; wherein two so become one, as they both become two; I love my friend be-

before my selfe, and yet me thinkes I do not love him enough; some few months hence my multiplied affection will make me beleive I have not loved him at all; when I am from him, I am dead till I bee with him, when I am with him, I am not satisfied, but would still be nearer him: united soules are not satisfied with embraces, but desire to be truely each other, which being impossible, their desires are infinite, and must proceed without a possibility of satisfaction. Another misery there is in affection, that whom we truely love like our owne, wee forget their looks, nor can our memory retain the Idea of their faces, and it is no wonder, for they are our selves, and our affection makes their lookes our owne. This noble affection fals not on vulgar and common constitutions, but on such as are mark'd for vertue; he that can love his friend with this noble ardour, will in a competent degree affect all. Now if wee can bring our affections to looke beyond the body, and cast an eye upon the soule, we have found out the true

true object, not onely of friendship but charity; and the greatest happiness that we can bequeath the soule, is that wherein wee all doe place our last felicity, Salvation; which though it be not in our power to bestow, it is in our charity, and pious invocations to desire, if not procure and further. I cannot contentedly frame a prayer for my selfe in particular, without a catalogue for my friends, nor request a happiness wherein my sociable disposition doth not desire the fellowship of my neighbour. I never heare the Toll of a passing Bell though in my mirth, without my prayers and best wishes for the departing spirit: I cannot goe to cure the body of my Patient, but I forget my profession, and call unto God for his soule I cannot see one say his Prayers, but instead of animating him, I fall into a supplication for him, who perhaps is more to me then a common nature and if God hath vouchsafed an eare to my supplications, there are surely many happy that never saw mee, and enjoy the blessing of mine unknowne devotions

yotions. To pray for Enemies, that is, for their salvation, is no harsh precept, but the practice of our daily and ordinary devotions. I cannot beleeve the story of the Italian, our bad wishes and uncharitable desires proceed no further than this life; it is the Devill, and the uncharitable votes of Hell, that desire our misery in the world to come.

To doe no injury, nor take none, was Sect. 7. a principle, which to my former yeers, and impatient affections, seemed to containe enough of Morality, but my more settled years, and Christian constitution have fallen upon severer resolutions. I can hold there is no such thing as injury, that if there bee, there is no such injury as revenge, and no such revenge as the contempt of an injury; that to hate another, is to maligne himselfe, that the truest way to love another, is to despise our selves. I were unjust unto mine owne conscience, if I should say I am at variance with any thing like my selfe. I finde there are many pieces in this one fabricke of man; this frame is raised

upon a masse of Antipathies : I am one mee thinkes, but as the World; wherein notwithstanding there are a swarne of distinct essences, and in them another World of contrarieties; wee carry private and domestick enemies within, publick and more hostile adversaries without. The Devill that did but buffet Saint *Paul*, playes mee thinkes at sharpe with mee : Let mee be nothing if within the compasse of my selfe, I doe not find the battaile of *Lepanto*, passion against reason, reason against faith, faith against the Devill, and my conscience against all. There is another man within me that's angry with mee, rebukes, commands, and dastards mee. I have no conscience of Marble to resist the hammer of more heavy offences, nor yet too soft and waxen, as to take the impression of each single peccadillo or scape of infirmity : I am of a strange belief, that it is as easie to be forgiven some sinnes, as to commit some others. For my originall sinne, I hold it to be washed away in my Baptisme; for my actuall transgressi-

gressions, I compute and reckon with God, but from my last repentance, Sacrament or general absolution: and therefore am not terrified with the sinnes or madnesse of my youth. I thanke the goodnesse of God, I have no sinnes that want a name, I am not singular in offences, my transgressions are Epidemicall, and from the common breath of our corruption. For there are certaine tempers of body, which matcht with an humurous depravite of mind, doe hatch and produce vitiosities, whose newnesse and monstrosity of nature admits no name; this was the temper of that Lecher that carnald with a Statua, and the constitution of *Nero* in his Spintrian recreations. For the Heavens are not onely fruitfull in new and unheard of starres, the Earth in plants and animals, but mens minds also in villanie and vices; now the dulnesse of my reason, and the vulgarity of my disposition, never prompted my invention, nor solicited my affection unto any of these; yet even those common and quotidian infirmities that so necessarily attend me, and doe

seeme to bee my very nature, have so dejected me, so broken the estimation that I should have otherwise of my self, that I repute my selfe the most abjectest piece of mortality: Divines prescribe a fit of sorrow to repentance, there goes indignation, anger, sorrow, hatred, into mine, passions of a contrary nature, which neither seeme to sute with this action, nor my proper constitution. It is no breach of charity to our selves to bee at variance with our vices, nor to abhorre that part of us, which is an enemy to the ground of charity; our God; wherein we doe but imitate our great selves the world, whose divided Antipathies and contrary faces doe yet carry a charitable regard unto the whole by their particular discords, preserving the common harmony, and keeping in fetters those powers, whose rebellions once Masters, might bee the ruine of all.

Sect. 8.

I thanke God, amongst those millions of vices I doe inherit and hold from Adam, I have escaped one, and that a mortall enemy to charity, the first and father sin, not onely of man but of the dev-

il,

vil, Pride, a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a world; I have escaped it in a condition that can hardly avoid it: those pety acquisitions & reputed perfections that advance and elevate the conceits of other men, adde no feathers unto mine; I have scene a Grammarian toare, and plume himselfe over a single line in *Horace*, and shew more pride in the construction of one Ode, than the Author in the composure of the whole booke. For my owne part, besides the *Fargan* and *Patois* of severall Provinces, I understand no lesse then six Languages, yet I protest I have no higher conceit of my selfe than had our Fathers before the confusione of *Babel*, when there was but one Language in the world, and none to boast himselfe either Linguist or Critick. I have not onely scene severall Countries, beheld the nature of their climes, the Chorographie of their provinces, Topography of their Cities, but understood their severall Lawes, Customes and Policies; yet cannot all this perswade the dulness of

of my spirit unto such an opinion of myself, as I behold in nimbler and conceited heads, that never looked a degree beyond their nests. I know the names, and somewhat more, of all the constellations in my Horizon, yet *I* have seene a prating Mariner that could onely name the pointers and the North Starre, out-talke mee, and conceit himselfe a whole Spheare above mee. I know most of the Plants of my Country and of those about mee; yet mee thinks *I* doe not know so many as when I did but know a hundred, and had scarcely ever Simpled further than Cheap-side: for indeed heads of capacity, and such as are not full with a handfull, or easie measure of knowledge, think they know nothing, till they know all, which being impossible, they fall upon the opinion of *Socrates*, and onely know they know not any thing. I cannot think that *Homer* pin'd away upon the riddle of the fisherman, or that *Aristotle*, who understood the uncertainty of knowledge, and confessed so often the reason of man too weake for

ay for the workes of nature , did ever
drownē himselfe upon the flux and re-
flux of *Euripus* : we doe but learne to
day, what our better advanced judge-
ments will unteach to morrow : and
Aristotle doth not instruct us as *Plato* did
him ; that is , to confute himselfe. I
have runne through all sorts, yet finde
no rest in any, though our first studies and
junior endeavours may stile us Peripate-
tisks, Stoicks, or Academicks , yet I
perceive the wisest heads prove at last,
almost all Scepticks, and stand like *Ia-
nus* in the field of knowledge. I have
therefore on common and authentick
Philosophy I learned in the Schooles,
whereby I discourse and satisfie the
reason of other men, another more re-
served and drawne from experience,
whereby I content mine owne. *Solo-
mon* that complained of ignorance in
the height of knowledge, hath not on-
ly humbled my conceits, but discour-
aged my endeavours. There is yet ano-
ther conceit that hath sometimes made
me shut my booke s, which tells me it
is a vniuity to wast our dayes in the
blind

blind pursuit of knowledge, it is but attending a little longer, and wee shall enjoy that by instinct and infusion, which wee indeavour all here by labour and inquisition: it is better to sit downe in a modest ignorance, and rest contented with the naturall blessing of our owne reasons, then buy the uncertaine knowledge of this life, with sweat and vexation, which death gives every foole gratis, and is an accessary of our glorification.

Sect. 9. I was never yet once, and commend their resolutions who never marry twice: nor that I disallow of second marriage; as neither in all cases of Polygamy, which considering some times and the unequall number of both sexes, may bee also necessary. The whole World was made for man, but the twelfth part of man for woman: Man is the whole world and the breath of God, woman the rib and crooked piece of man. I could be content that we might procreate like trees without conjunction, or that there were any way to perpetuate the world without his triall

viall and vulgar way of coition ; It is the
foolishest act a wiseman commits in all
his life, nor is there any thing that will
more deject his cool'd imagination,
when hee shall consider what an odde
and unworthy piece of folly hee hath
committed ; I speake not in prejudice,
nor am averse from that sweet sex , but
naturally amorous of all that is beau-
tifull ; I can looke a whole day with de-
light upon a handsome picture , though
it be but of an Horse. It is my temper and
I like it the better, to affect all harmo-
ny, and sure there is musick even in the
beauty, and the silent note which *Cupid*
strikes, farre sweeter than the sound of
an instrument. For there is a musick
wherever there is a harmony, order or
proportion ; and thus far we may main-
tain the musick of the spheares, for those
well ordered motions, and regular paces,
though they give no sound unto the
ear, yet to the understanding they
strike a note most full of harmony.
Whatsoever is harmonically composed,
delights in harmony ; which makes me
much distrust the symmetry of those
heads

heads which declaine against all Church musick. For my selfe, not only from my obedience, but my particular genius, I doe embrace it; for even that vulgar and Taverne Musick, whitch makes one man merry, another mad, strikes in me a deepe fit of devotion, and a profound contemplation of the first Composer, there is something in it of Divinity more than the eare discovers: it is an Hieroglyphicall and shadowed lesson of the whole world, and creatures of God, such a melody to the eare, as the whole world well understood, would afford the understanding. In briefe, it is a sensible fit of that harmony, which intellectually sounds in the eares of God. I will not say with *Plato*, the soule is an harmony, but harmonicall, and hath its nearest sympathy unto musicke; thus some whose temper of body agrees, and humours the constitution of their soules, are borne Poets, though indeed all are naturally inclined unto Rhytmicke. * This made *Tacitus* in the very first line of his Story, fall upon a verse; and *Cicero* the worst of Poets, but

^{*Vibem.}
Romam in
principio
Reges ba-
mure

* de-

* deelayming for a Poet, falls in the very first sentence upon a perfect * Hexat meter. I feele not in mee those sordid, and unchristian desires of my profession, I doe not secretly implore and wish for Plagues, rejoice at Famines, revolve Ephemerides, and Almanacks, in expectation of malignant Aspects, fatall conjunctions, and Eclipses: I rejoyce not at unwholsome springs, nor unseasonable Winters; my prayer goes with the Husbandmans, I desire every thing in its proper season, that neither men nor the times bee put out of temper. Let mee be sick my selfe, if sometimes the malady of my patient bee not a disease unto me, I desire rather to cure his infirmities than my owne necessities, where I doe him no good me thinkes it is scarce honest gaine, though I confesse tis but the worthy salary of our well-intended endeavours: I am not onely ashamed, but heartily sorry, that besides death, there are diseases incurable, yet not for my owne sake, or that they bee beyond my art, but for the generall cause & sake

** Pro Ar-
chia Poeta.
* In qua
me non in-
ficiar me-
dioriicr
esse.*

sake of humanity whose common cause
I apprehend as mine own: And to speak
more generally, those three Noble pro-
fessions which all civil Commonwealths
doth honour, are raised upon the fall of
~~Adam~~, and are not any exempt from their
infirmities; there are not onely diseases
incureable in Physick, but cases indisso-
luble in Lawes, Vices incorrigible in
Divinity: if Generall Councells may erre,
I doe not see why particular Courts
should be infallible, their perfectest rules
are raised upon the erroneous reasons of
Men; and the Lawes of one do but con-
demne the rules of another; as Ari-
stotle oft-times the opinions of his pre-
decessors, because, though agreeable
to reason, yet were not consonant to
his owne rules, and Logick of his
proper principles. Againe, to speake
nothing of the sinne against the Holy
Ghost, whose cure not onely, but whose
nature is unknowne I can cure the gout
or stone in some, sooner than Divinity,
Pride, or Avarice in others. I can cure
vices by Physicke, when they remaine
incurable by Divinity, and shall obey my
pils,

pils, when they contemne their precepts: I boast nothing, but plainly say, wee all labour against our owne cure, for death is the cure of all diseases. There is no Catholicon or universall remedy I know but this, which though nauseous to queasie stomachs, yet to prepared appetites is Nectar and a pleasant potion of immortality.

For my conuersation, it is like the Sunne's with all men, and with a friendly aspect to good and bad. Me thinkes there is no man bad, and the worst, best; that is, while they are kept within the circle of those qualities, wherein there is good: there is no mans minde of such discordant and jarring a temper to which a tunable disposition may not strike a harmony.

Magna virtutes nec minoria vicia; it is the posse of the best natures, and may bee inverted on the worst; there are in the most depraved and venomous dispositions, certaine pieces of honour remaine untouched; which by any Antiperistasis become more excellent, or by the excellency of their antipathies are able to

Sect. II.

preserve themselves from the contagion
of their enemies vices, and persist intire
beyond the generall corruption. For it
is also thus in natures. The greatest Bal-
fames doe lie enveloped in the bodies
of most powerfull Corrosives; I say
moreover, and I ground upon expe-
rience, that poysons containe within
themselves their owne Antidote, and
that which preserves them from the ve-
nome of themselves, without which
they were not deleterious to others
onely, but to themselves also. But it
is the corruption that I feare within me,
not the contagion of commerce with-
out mee. 'Tis that unruly regiment with-
in me, that will destroy me, 'tis I that doe
infect my selfe, the man without a Na-
vell yet lives in mee; I feele that originall
canker corrode and devour mee, and
therefore *Defenda me Deus de me*, Lord
deliver mee from my selfe, is a part of
my Letany, and the first voice of my
retired imaginations. There is no man
alone, because every man is a *Micro-
cosme*, and carries the whole world a-
bout him; *Nunquam minus solus quam
cum*

cum solus, though it bee the Apophthegme of a wise man, is yet true in the mouth of a foole; for indeed, though in a Wilderness, a man is never alone, not onely because hee is with himself, and his owne thoughts, but because hee is with the Devil, who ever consorts with our solitude, and is that untruly rebell that musters up those disordered motions, which accompany our sequestred imaginations: And to speake more narrowly, there is no such thing as solitude, nor any thing that can be said to bee alone, and by it selfe, but God who is his owne circle, and can subsist by himselfe; all others besides their dissimilary and Heterogeneous parts which in a manner multiply their natures, cannot subsist without the concourse of God; and the society of that hand which doth uphold their natures. In briefe, there can be nothing truly alone, and by its selfe, which is not truly one, and such is onely God: All others doe transcend antiquity, and so by consequence are many.

Now for my life, it is a miracle of Sect. 12.

thirty yeares, which to relate, were not a History, but a peece of Poetry, and would sound to common eares like a fable; for the world, I count it not an Inne, but an Hospitall, and a place not to live, but to die in. The world that I regard is my selfe, it is the Microcosme of mine owne frame, that I cast mine eye on; for the other, I use it but like my Globey, and turne it round sometimes for my recreation. Men that looke upon my outside, perusing only my condition, and fortunes, doe erre in my altitude, for I am above *Atlas* his shoulders. The earth is a point not onely in respect of the heavens above us, but of that heavenly and celestiall part within us; that masse of flesh that circumscribes me, limits not my minde: that surface that tells the heavens it hath an end, cannot perswade me I have any; I take my circle to be above three hundred and sixty, though the number of the Arke doe measure my body, it comprehendeth not my minde: whilst I study to find how I am a Microcosme or little world, I finde my selfe something more

more than the great. There is surely a
pecce of Divinity in us, something
that was before the Elements, and owes
no homage unto the Sunne. Nature tells
me I am the image of God; as byell as
Scripture; he that understands not thus
much, hath not his introductions or first
lesson, and is yet to begin the Alphabet
of man. Let me now conjur the felicit
city of others, if I say I am as happy as
any, *that calling Fals voluntaria Alveith*
all, also that whatsoever happens, it is
but what our daily prayers desire. In
breife, I am content, and what should
providence add more? Surely this is
it we call Happiness, and this do I
enjoy, i. with this I am happy in a
dreame, and as content to enjoy a hap
piness in a fancy, as others in a more
apparent truth and reality. There is
surely a nester apprehension of any
thing that delights us in our dreames
than in our waked sensess, without this
I were unhappy, for my awaked judg
ment discontents me; eyes now whispering
unto me, that I am from my friend, but
my friendly dreames in night require

me, and make me thinke I am within his
armes. I thank God for my happy
drearimes, as I doe for my good rest, for
there is a satisfaction in them unto rea-
sonable desires, and such as can be con-
tent with a fit of happiness; and surely
it is not a melancholy conceite to
thinke we are all asleepe in this world,
and that the concets of this life are as
mean dreames to those of the next, as
the Phantasies of the night, to the con-
ceite of the day. There is an equall de-
lusion in both, and the one doth but
seeme to bee the emblem or picture of
the other; wee are somewhat more than
our selves in our sleepes, and the sum-
mer of the body seemes to bee but the
waking of the soule. It is the ligation
of sense, but the liberty of reason, and
our awaking conceptions doe not
match the fancies of our sleepes. At my
Nativity, my ascendent was the earthy
signe of Scorpius, I was borne in the
Planetary hour of Saturne, and I think
I have a piece of that Leaden planet in
mee, I am no way factious, nor dis-
posed for the mirth and gallardize of
com-

company, yet in one dreame I can compose a whole Comedy, behold the action, apprehend the jests and laugh my selfe awake at the conceits therof: were my memory as faithfull as my reason is then fruitfull, I would never study but in my dreames; and this time also would I chuse for my devotions; but our grosser memories have then so littill hold of our abstracted understandings, that they forged the story, and can only relate to our awa kaid soules, a confused and broken tale of that that hath passed; Aristotle, who hath written a singular tract of sleepe, hath not mē thinkes thoroughly defined it, nor yet Galen, though he seeme to have corrected it; for those *Nactambulæs* and night-walkers, though in their sleepi, doe yet enjoy the action of their senses: wee must therefore say that therē is something in us that is not in the jurisdiction of *Morphew*; and that those abstracted and ecstacticall soules doe walke aboue in their owne corps, as spirits with the bodies they assume, wherein they seeme to heare, see, and feele, though indeed

the Organis are destitute of sense, and their natures of those faculties that should informe them. Thus it is observed that men sometimes upon the houre of their departure, doe speake and reason above themselves. For then the soule begins to be freed from the ligaments of the body, begins to reason like her selfe and to discourse in a straine above mortality.

Sect. 13.

We rearme sleep a death, and yet it is waking that kills us, and destroyes those spirits that are the house of life. Tis indeed a part of life that best expresseth death; for every man truely lives so long as hee acts his nature, or some-way makes good the faculties of himselfe: *Themistocles* therefore that slew his Souldier in his sleepe was a merciful executioner, tis a kinde of punishment the mildnesse of no lawes hath invented; I wonder the fancy of *Lucan* and *Seneca* did not discover it. It is that death by which wee may be literally said to die daily, a death which *Adam* died before his mortality; a death whereby wee live a middle and moderating point be-

betweene life and death; in fine, as I like death, I dare not trust it without my prayers, and an halfe adiew unto the world, and take my farewell in a Colloquy with God.

The night is come like to the day,
Depart not thou great God away.
Let not my sinnes blacke as the night,
Eclipse the lustre of thy light.
Keep still in my Horizon, for to me I
The Sun makes not the day, but thee o' sides
Thou whose nature cannot sleep,
On my temples centry keep,
Guard me 'gainst those matchfull foes,
Whose eyes are open while mine close.

Let no dreames my head infest,
But such as Jacobs temples blest.
While I doe rest, my soule advance,
Make my sleepe a holy trance.
That I may, my rest being wrought,
Awake into some holy thought.
And with as active vigour runne asblow.
My course as doth the nimble Sunnes end
Sleepe is a death, O make me try,
By sleeping, what it is to die.
And as gently lay my head b ym so often
On my gracie, as now my bedone

How

How ere I rest, great God let me
 Awake againe at least with thee.
 And thys assur'd behald I doe
 Sawcely, or to make or die.
 These are my drowsie dayes, in vaine
 I doe now make to sleepe againe.
 O come that houre, when I shall never
 Sleep againe, but make for euer.

This is the dormitive I take to bed-
 ward; I need no other Landanum than this
 to make mee sleep; after which I
 close mine eyes in security, content to
 take my leave of the Sunne, and sleepe
 unto the resurrection.

Sect. 14.

The method I should use in distributive justice, I often observe is commutative, and keepe a Geometrical proportion in both, whereby becoming equable to others, I become unjust to my selfe, and supererogate in that common principle, Doe unto others as thou wouldest be done unto thy self. I was not borne unto riches, neither is it I thinke my Starre to be wealthy; yet if it were, the freedome of my minde, and franknesse of my disposition, were able to contradict and crossie my fates: for to

me avarice seems not so much a vice,
as a deplorable piece of madness, to
conceive our felvys Virtus or be per-
suaded that we are dead; is not so
ridiculous, nor so many degrees beyond
the power of Hellebore, as this. The
opinions of theory and positions of
men are not so void of reason, as their
practised conclusion: some have held
that Snow is black, that the earth
moves, that the sunne is ayre, fire, wa-
ter, & air; but all this is Philosophy, and
there is no *detriment*, if we doe but
speculate the folly and indisputable do-
tage of avarice to that subframeous
Idoll, and God of thon Earth I doe
confesse I am an Atheist, I cannot
perswade my selfe to honour that the
world adores, whatsoever vertue its
prepared substance may have wigh-
in my body, it haeth no influence
nor operation without, I would not
entertaine a base desight, or an acti-
on that shoulde all me vittaine, for the Im-
pious, and for this only do I love and ho-
nor my own soul: and have me thinkes
no armes too few to embrase my selfe.

Aristotle

Aristotle is too severe, that will not allow us to bee truly liberall without wealth and the bountifull hand of fortune; if this be true, I must confesse I am charitable onely in my liberall intentions, and bountifull well-wishes. But if the example of the Mite bee not onely an act of wonder, but an example of the noblest charity, surely poore men may also build Hospitals, and the rich alone have not erected Cathedrals. I have a private method which others observe not, I take on the opportunity of my selfe to doe good & borrow occasion of charity from mine owne necessities, and supply the wants of others, when I am in most neede my selfe; for it is an honest stratagem to make advantage of our selves, and so to band the act of vertuel, vntill where they were defective in one circumstance, they may repay their want, and multiply their goodness in another. I have not Peru in my desires, but as competence, and ability to performe those good workes,

to which he hath inclined my nature. Hee is rich, who hath enough to be charitable, and it is hard to be so poore, that a noble minde may not finde a way to this piece of goodnesse. *Hee that giveth to the poore lendeth to the Lord,* there is more Rhetorick in that one sentence than in a Library of Sermons; and indeed if those sentences were understood by the Reader, with the same Emphasis as they are delivered by the Author, wee needed not those Volumes of instructions, but might bee honest by an Epitome. Upon this motive onely I cannot behold a Begger without relieving his necessities with my purse, or his soule with my prayers; these stenicall and accidentall differences betweene us, cannot make me forget that common and untouched part of us both; there is under these *Cerastes* and miserable outsides, these mutilate and semi-bodies, a soule of the same alloy with our owne, whose Genealogy is God as well as ours, and in as faire a way to salvation, as our selves. Statists that labour to contrive a Common-wealth without

on poverty, take away the object of charity, not understanding only the Common-wealth of a Christian, but forgetting the prophecy of Christ.

Sect. 15. Now there is another part of charity, which is the Basis and Pillar of this, and that is the love of God, for whom we love our neighbour, for this I think charity, to love God for himself, and our neighbour for God. All that is truely amiable is God, or as it were a divided piece of him, that retaines a reflex or shadow of himself. Nor is it strange that we should place affection on that which is invisible; all that we truely love is thus; what we adore under affection of our sensis, deserves not the honour of so pure a title. Thus we adore vertue, though to the eyes of sense she be invisible. Thus that part of our noble friends that wee love, is not that part that we embrace, but that insensible part that our arms cannot embrace. *God* being all goodness, can love nothing but himselfe, hee loves us but for that part, which is as it were himselfe, and the traduction of

his holy Spirit. Let us call to minde the loves of our parents, the affection of our wives and children, and they are all dumb shows and dreams, without realty, truth, or constancy; for first there is a strong bond of affection betwene us and our parents; yet how easily dissolved! We betake our selves to a woman, forgetting our Mother in a wife, and the wombe that bare us in that that shall beare our Image. This woman blessing us with children, our affection leaves the levell it held before, and sinkes from our bed unto our issue and picture of posterity, where affection holds no steady mansion. They, growing up in yeares, desire our ends, or applying themselves to a woman, take a lawfull way to love another better then our selves. Thus I perceive a man may be buried alive, and behold his grave in his owne issue.

I conclude therefore and say, there is no happiness under (or as *Copernicus* will have it, above) the Sunne, nor any Crambe in that repeated verity and burthen of all the wisedome of *Solomon*, *All is vanity and vexation of Spirit*; there is no felicity

Sc&. 16.

felicity in that the world adores; Aristotle whilst he labours to refute Idea's of Plato, falls upon one himselfe: for his *summum bonum*, is a *Chimera*, and there is no such thing as his Felicity. That wherein God himselfe is happy, the holy Angels are happy, in whose defect the Devills are unhappy; that dare I call happiness: whatsoever conduceth unto this, may with an easie Metaphor deserve that name; whatsoever else the World termes happiness, is to me a story out of *Pliny*; an apparition or neat delusion, wherein there is no more of happiness, than the name. Blesse mee in this life with but peace of my conscience, command of my affections, the love of thy selfe and my dearest friends, & I shall be happy enough to pity *Cesar*. These are O Lord the humble desires of my most reasonable ambition, and all I dare call happiness on earth; wherein I set no rule or limit to thy hand or providence, dispose of me according to the wisdome of thy pleasure. Thy will be done though in my owne undoing.

FINIS.

God's own

Worship of his people by Christ
Simeon Stillemburg

M.DC.ZR.I*